This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

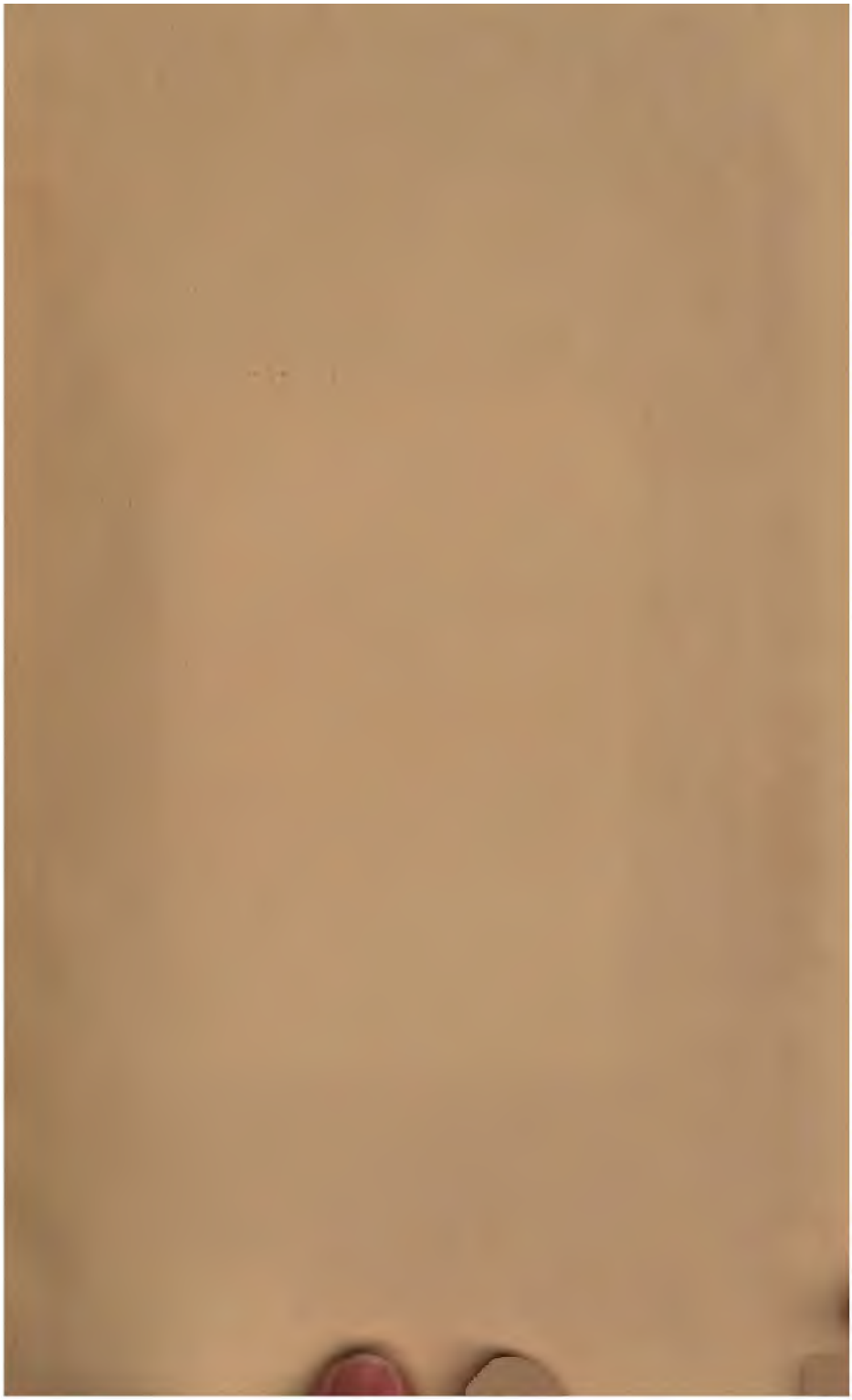
**About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

# Centenary of the Baptist Missionary Society 1792 - 1892

**HOOVER INSTITUTION**
**on War, Revolution, and Peace**

FOUNDED BY HERBERT HOOVER, 1919



THOMAS.

FULLER.

CAREY.

WARD.

MARSHMAN.

Yrs Thomas Andrew Fuller

W. Ward. Carey Marshman

THE

# CENTENARY VOLUME

OF THE

# BAPTIST MISSIONARY SOCIETY

1792—1892.


Contributors

W. J. HENDERSON, B.A., S. VINCENT, R. GLOVER, D.D.,
E. MEDLEY, B.A., D. J. EAST, W. LANDELS, D.D.,
J. CLIFFORD, D.D., AND E. B. UNDERHILL, LL.D.

Editor

JOHN BROWN MYERS.


*SECOND EDITION.*

"Expect great things from God."
"Attempt great things for God."

WILLIAM CAREY.


PUBLISHED BY

THE BAPTIST MISSIONARY SOCIETY

19 FURNIVAL STREET HOLBORN E.C.

1892

M99n
ed. 2

LONDON
PRINTED BY ALEXANDER AND SHEPHEARD
27 CHANCERY LANE W.C.

# PREFACE.

THE Committee of the Baptist Missionary Society publish this volume on the hundredth anniversary of the existence of the Mission, with the prayerful hope that the perusal of these pages may excite fervent gratitude for past manifestations of Divine favour, and may lead to larger consecration, in view of the world-wide opportunities and urgent claims of the present day. If the century just closing furnishes, in the review of it, abundant occasion for encouragement, what will not the second century of modern missions, upon which we are now entering, witness, provided the Christian Church be faithful, expectant, and zealous! May every reader be prompted to inquire: "Lord, what wilt Thou have *me* to do?"

Whilst the occasion and scope of this publication do not permit the writers to make more than passing references to the work of kindred institutions, the Committee are not unmindful of the labours connected with other missions; and they would venture to express their cordial desire that, whatever special blessings attend this Centenary celebration, may be richly shared by sister societies.

Concurrently with the issue of this publication, an effort is being made to secure a Thanksgiving Fund of £100,000, and to increase the annual income to a like amount. The objects to

which it is proposed to apply the Centenary contributions are set forth on page 339, at the end of this book. The Committee confidently expect generous donations will be added to the sum already raised as a consequence of the information imparted through this memorial volume.

WILLIAM RICHARD RICKETT, *Treasurer.*
ALFRED HENRY BAYNES, *General Secretary.*
JOHN BROWN MYERS, *Association Secretary.*

Mission House,
19, Furnival Street, London.

---

## PREFACE TO SECOND EDITION.

THE Committee are thankful a demand has arisen for a second edition of this volume; and would take the opportunity afforded by its issue to express their gratitude for the response which has so far been made to their appeal on behalf of the Centenary Fund; and would further express their hope that not only may the £100,000, the sum contemplated, be secured, but that also, the annual income of the Mission, may be very considerably increased, such increase being absolutely required to maintain the proposed extension of the Society's operations.

# CONTENTS.


PAGES

HOLDING THE ROPES.
By the Rev. William John Henderson, B.A. ..... 3—39

INDIA AND CEYLON.
By the Rev. Samuel Vincent ..... 41—101

CHINA.
By the Rev. Richard Glover, D.D. ..... 103—149

AFRICA.
By the Rev. Edward Medley, B.A. ..... 151—183

WEST INDIES.
By the Rev. David Jonathan East ..... 185—216

EUROPE.
By the Rev. William Landels, D.D. ..... 217—233

THE ORISSA MISSION.
By the Rev. John Clifford, M.A., D.D. ..... 235—267

BIBLE TRANSLATION.
By Edward Bean Underhill, LL.D. ..... 269—309

## APPENDIX.


| | | | PAGES |
|---|---|---|---|
| TABLE | I. | List of Missionaries from formation of Society | 313–325 |
| „ | I. | Present principal Stations and other particulars | 326–330 |
| „ | III. | Number of Day and Sunday School Teachers and Scholars | 330 |
| „ | IV. | Summary of Statistics | 331 |
| „ | V. | Summary of Jamaica Statistics | 331 |
| „ | VI. | Summary of Statistics of General Baptist Missionary Society before recent Fusion | 331 |
| „ | VII. | Summary of Zenana Missionary Society | 332 |
| „ | VIII. | Languages and Dialects into which the Scriptures have been translated by Missionaries of the Society | 332 |
| „ | IX. | Annual Income and Expenditure from 1793 to 1892 | 332—333 |
| „ | X. | General Statistics of India, China, Congo, West Indies, in those parts where the Baptist Missionary Society has Stations | 334—335 |
| | XI. | Showing Statistics of certain of the principal Missionary Societies | 336—338 |
| THE CENTENARY COMMEMORATION PROPOSALS | | | 339 |
| MAP OF INDIA AND CEYLON | | | 102 |
| MAP OF CHINA | | | 150 |
| MAP OF CENTRAL AFRICA | | | 184 |
| MAP OF WEST INDIES | | | 216 |

## ILLUSTRATIONS.

FACING PAGE

*Frontispiece*—PORTRAITS OF CAREY, THOMAS, FULLER, MARSHMAN, AND WARD.

THE MISSION HOUSE AT KETTERING ..... 7

JUBILEE AND CENTENARY MEDALS ..... 21

A ZENANA GROUP ..... 25

TEMPLE AT ALLAHABAD ..... 43

IDOLS ..... 53

SERAMPORE RELICS ..... 61

THE KING AND THE QUEEN OF DENMARK ..... 67

THE COLLEGE AT SERAMPORE ..... 71

A BUST OF WILLIAM CAREY ..... 77

PREACHING IN THE CITY OF AGRA ..... 91

ANCESTRAL WORSHIP ..... 111

THE PORT OF CHEFOO ..... 115

A CONFUCIAN TEMPLE ..... 124

LEADERS OF NATIVE CHINESE CHURCHES ..... 129

A CHINESE MISSION BOOK SHOP ..... 138

THE OPIUM CURSE ..... 141

AN OLD MAP OF AFRICA ..... 154

A FUNERAL DANCE ..... 159

MARKET PLACE, VICTORIA ..... 163

A ROYAL RECEPTION ..... 169

THE "PEACE" AND THE "GOODWILL" ..... 173

CUTTING A WAY THROUGH JUNGLE GRASS ..... 177

PORTRAITS OF BURCHELL, KNIBB, AND PHILLIPPO ..... 192

A GROUP OF JAMAICA MINISTERS ..... 203

THE CALABAR COLLEGE, KINGSTON ..... 206

A SUGAR CANE ESTATE IN TRINIDAD ..... 214

SUPERSTITION IN BRITTANY ..... 220

FACING PAGE

NAPLES BAPTIST CHAPEL ..... 225
A BEGGARS' MEETING IN ROME ..... 230
PORTRAIT OF J. G. PIKE ..... 238
TEMPLE AT JUGGERNATH ..... 243
CHAPELS AND SCHOOLS AT CUTTACK ..... 256
THE BOOK-ROOM AT SAMBALPUR ..... 263
WILLIAM CAREY'S EARLY HOME ..... 271
TRANSLATORS AT WORK ..... 285
THE MISSION PRESS, CALCUTTA ..... 294
SPECIMENS OF VARIOUS LANGUAGES ..... 306

INDEX ..... 341

# HOLDING THE ROPES.

BY THE REV. WILLIAM JOHN HENDERSON, B.A.

# HOLDING THE ROPES.

WHEREAS subsequent chapters will tell in detail the trials and triumphs of the Society's labour in foreign scenes, the present sketch is concerned with the Mission as it is viewed from the standpoint of home, and it can mark only the beginnings of each part of the Holy War waged these hundred years. "The kingdom of heaven is like a grain of mustard-seed," its beginnings small, its expansion great. The Gospel story shows that two men were led to Jesus by John the Baptist, that in a few hours a third disciple was gained, that shortly the number was five: so the sacred fire leaps from soul to soul. In four years the Lord Jesus is loved, worshipped, and served by thousands. Soon the historian has to stop counting, and before a generation ends the heralds of the Cross have founded Christian communities in Asia Minor, in Greece, in Africa, and in Italy. Every new step was made amid hindrances; but the men who went everywhere preaching had evidence that "the Lord was working with them confirming the Word." Each fresh enterprise of Christ's Church during these latter days has presented, in many respects, a repetition of ancient characteristics. Some mind, stirred by the Holy Spirit to pity a neglected part of humanity, plans a novel form of ministry. The pity proves itself to be contagious. A start is made; prejudices and objections are overcome; and, sooner or later, ideas at first scouted as quixotic are accepted as commonplace, and men who were denounced as fanatical, rash, and impious are praised as heroic, sagacious leaders whom it is an honour to follow. Modern missions were destined to afford another example of the fact that God chooses the weak things to put to shame the things that are strong. Small towns and villages were to become famous as the places where a world-wide campaign was initiated. Great capitals are rarely the birthplaces of the noblest revolutions. Sunday schools, ragged schools, and the like had a provincial origin. "Thou Bethlehem Judah art not the least among the princes of Judah, for out of thee shall come a Governor who shall rule My people Israel." Shepherds and fishermen were the

first evangelists. Country churches whose pastors had sprung from the lowest rank in the social scale were ordained to take the earliest interest in the largest scheme entertained by the modern Church. The conquest of the world for Christ was planned in obscure hamlets by men of no renown. God begins His work in quietude, without beat of drum or blast of trumpet. The Rhine and the Rhone flow down from the silent Alps. We should expect the word

PRAYER

to be conspicuous in a narrative devoted to the rise and progress of any remarkable evangelical movement. The need of God is felt. The soul is drawn Godward that it may afterwards be rich in service manward. The sea when affected by a more than common attraction exerted by sun and moon withdraws a long way from the shore; and it seems to have utterly forsaken the bays, the creeks, the rivers; but wait! the extraordinary retirement means power to bless the land with a mighty spring tide by which foul places are cleansed and long-stranded ships are floated. Minds that most feel God will be most helpful to men. The Book of the ACTS of the Apostles contains references to their PRAYERS likewise. The men who preached the Gospel of peace trod the heavenly sanctuary as well as the streets of strange cities. Those who *spake* to the people all the words of this life *listened* to the Divine voice, and went to and fro between heaven and earth. It is written as a preface to the first Missionary Herald that the apostles "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." In like manner our Society had its origin in prayer. Jonathan Edwards had published a work, entitled "*An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion, and the advancement of Christ's Kingdom on earth.*" John Sutcliff, pastor of the Olney Church, and other ministers connected with the Northamptonshire Association, were induced by reading this work to urge the churches to appoint a day in each month for united prayer. The appeal was heeded. And hence arose a hallowed custom which since 1784 has formed an integral part of the life of thousands of congregations throughout the world. It is no fancy that the work at home includes persistency in supplication for the labourers who are far away. If it is useless to pray, Christianity cannot be defended, seeing that it assumes the possibility of drawing on heaven for supplies of spiritual

power. Let it ever be accounted true that our gifts and counsels are of greatly diminished value when severed from a devotional spirit, and that the poorest as well as the richest have it in their power to assist the warriors who occupy the high places of the field. Paul assured the Corinthians that they were "helping together by prayer." The present treasurer of the Society, like his predecessors, is deeply conscious of the importance of this kind of work, for he frequently stops the business proceedings of the Committee in order to give an opportunity to look to God for wisdom and might. The convictions which underlie these interruptions are of the very marrow of Christ's religion, and the expression of them runs as a golden thread through all the story of the hundred years. The kneeling figures here in Britain are significant in any explanation of the success which has attended the preaching and the translating of Gospel truths in foreign lands. Included in the functions of the Christian priesthood is the privilege of fervent intercession. "Brethren, pray for us," is still the appeal of true missionaries. *How* it is that supplication sets free new forces we may be unable to say, but the *fact* is recognised fully in the New Testament; and we are to hold that, beyond the subjective influence gained by him who prays, there are objective results which cannot be otherwise secured. The first time our annual meetings were held in London a remarkable incident occurred. In the course of a sermon which he was preaching in the Dutch Church, Austin Friars, mention was made by Dr. Ryland of the happiness of Dr. Carey in having two of his sons, Felix and William, devoted to the Mission; "but," said he, "there is a third who gives him pain because he is not yet turned to the Lord." Then the Doctor burst into tears, and implored the audience to send up a united fervent prayer to God, in solemn silence, for the conversion of Jabez Carey. Two thousand persons silently asked God for that favour. The petition was answered. Among the first tidings from India was the statement that "nearly or quite synchronous with the fervent supplication," Carey's third son had become a believer. No statistics can be given of the part played in missions by the prayers of the saints; but unless the Christian religion be false at the root, it is certain that Home work includes prayer work, and that India, Africa, China, and other mission-fields depend upon England, not only for men and women to sow the incorruptible seed, but also for the intercessions which are answered by the dew, the rain, the sunshine, without which there can be no harvest. The praying here

meant is far from easy, for it implies that the intellect sees God's purpose; the heart loves it; the will falls into it as a stream into a river; the soul identifies its need with that of the world, and it both sorrows and aspires with humanity as it casts itself at the feet of God. Such praying cannot be merely an occasional exercise; it must belong to a consecrated life. Its expressions are flames from a fire which never dies, and which sends its heat into every part of a man's experience. It is like a love which can declare itself only at intervals, but which lives on and on through all the day's work, and sends its vital air down invisible tubes to the diver toiling below the waters. Should prayerfulness decline, the missionary spirit will decay, and our elaborate organisations will be as fruit trees in winter—leafless, barren, black.

### THE LIFE THAT PRAYS LABOURS WHEN IT CAN.

The men who prayed for the heathen were called to work for them. The Gospel story had its parallel. It is said that one day the Lord Jesus Christ being moved with compassion for the neglected multitude, bade His followers pray that God would send forth labourers into His harvest; and that on the next day He chose labourers from among those who had been exhorted to pray. So it was His will that Fuller, Sutcliff, Ryland, Carey, should be employed in fulfilling the desires which they had professed in God's presence. Carey made far-reaching plans while he mended shoes at Moulton, and while living there he penned between 1787 and 1789 a work which was published soon after the foundation of the Society. A facsimile of the first edition of this treatise has recently been issued, and it may be expected to increase the missionary ardour of many hearts even as it "added fresh fuel" to the zeal of Pearce, who saw the MS. when he visited Leicester, in 1789, to take part in the services held in connection with Carey's settlement in that town. The work bears the title:—"*An Inquiry into the Obligations of Christians to use means for the conversion of the heathens. In which the religious state of the different nations of the world, the success of former undertakings, are considered by William Carey.*" As Dr. G. Smith observes: "The Inquiry has a literary history of its own, as a contribution to the statistics and geography of the world, written in a cultured and almost polished style, such as few, if any, university men of that day could have produced, for none were impelled by such a motive as Carey had. In an obscure village, toiling save when he slept, and finding rest on

THE HOUSE AT KETTERING IN WHICH THE SOCIETY WAS FORMED.

Sundays only by a change of toil, far from libraries and the society of men with more advantages than his own—this shoemaker, still under thirty, surveys the whole world, continent by continent, island by island, race by race, faith by faith, kingdom by kingdom, tabulating his results with an accuracy, and following them up with a logical power of generalisation, which would extort the admiration of the learned men even of this present day." Before the issue of this earnest appeal, Fuller and Sutcliff had made up their minds, and both of them had brought mission work prominently forward in Association sermons delivered at Clipstone in 1791. At Nottingham, in May, 1792, Carey, who was one of the preachers, chose for his text Isaiah liv. 2, 3, and urged—first, that we should EXPECT GREAT THINGS FROM GOD; and, second, that we should ATTEMPT GREAT THINGS FOR GOD. Very deep impressions were made on the minds of the hearers, and, on the proposition of Andrew Fuller, it was resolved: "That against the next meeting of ministers at Kettering, a plan should be prepared for the purpose of forming a society for propagating the Gospel among the heathen." On October 2nd, 1792, twelve or thirteen men met to determine what the first steps should be. These modern successors of the apostles talked together and prayed in the back parlour of Widow Beeby Wallis' house. They wrote out and signed seven resolutions. The appended names are these (why is Carey's name absent from the signatures?):—John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, W. Heighton, John Eayers, Joseph Timms. A committee was appointed; Andrew Fuller was chosen secretary; and Reynold Hogg, who was made treasurer, received from the founders as his first charge the sum of £13 2s. 6d.—a seed corn which God has multiplied millions of times. A month later, Pearce of Birmingham reported that an auxiliary society, which he had established amongst his people, had contributed £70. Though there were these encouragements, most of our churches and leaders were apathetic or hostile or timid. There were those who argued that the "gift of tongues" must be granted before attempting anything; others held that only the "elect" could be saved in any land, and that these were secure with or without a knowledge of Christ; others thought that the movement was good, but no action must be taken whereby the whole denomination would be committed! Heavy seas of prejudice and false doctrine had to be encountered, and men,

otherwise good, did their best to wreck the lifeboat as soon as it was launched. The Church needed to be converted to the duty and privilege of imparting Christ's truth to God's children scattered abroad; and even to this day it is only slightly touched with the enthusiasm of humanity, for many of its members fail to hear the cry, "Come over and help us," either from across the sea or from across the way. Our Mission work began in

## INDIA.

In that country and Ceylon the Society employs 59 missionaries, who are assisted by 126 native evangelists. The number of stations and sub-stations is about 250. Last year the cost, including that for translations, schoolmasters, and tutors, was £27,774 1s. 7d. The connection of the Society with India originated in the labours of Mr. Thomas, a ship-surgeon, who entered the service of the East India Company in 1783. Carey had cherished the idea of ministering for Christ in one of the islands of the South Seas, and had even fixed upon Otaheite as the place where he should settle, if funds were forthcoming to pay the expenses of the journey and to provide for one year's maintenance after landing. Our Lord had a more important post for His servant to occupy. While the committee were looking over the dark places of the globe, and were perplexed as to which country should have the light earliest, Carey wrote that Thomas had been doing Christian work in Bengal. Inquiries were instituted, and it was decided to employ Thomas and to find a companion for him. Carey volunteered to be the companion. The reading of Thomas's account of the Hindoos led Fuller to remark, "There is a gold mine in India, but it seems almost as deep as the centre of the earth. Who will venture to explore it?" Carey turning to Sutcliff, Fuller, and Ryland, replied, "I will venture to go down, but

REMEMBER THAT YOU MUST HOLD THE ROPES."

The talk, which was prolonged till late that evening, was interrupted by the arrival of Thomas himself. Carey rising from his seat, they fell on each other's neck and wept. Those two were to make a path for the hosts of faithful men and women who have loved India more than life itself. The church meeting in Harvey Lane Chapel, Leicester, though keenly sensible of the loss incurred, consented to relinquish their pastor. They "loved him as their own souls," yet they could not bid

him stay. "We have been praying," was the remark of one of the members, "for the spread of Christ's Kingdom amongst the heathen, and now God requires US to make the first sacrifice to accomplish it." It was not known that Carey would prove to be a great man, but it was known that he was a man of uncommon abilities and likely to render very useful service at home. Yet he was sent abroad. Foreign labours call for at least some extraordinary minds. It looked as if the peculiar training of Paul before his conversion, and his unquestioned position of excellence in the Jews' religion, pointed him out for exclusive employment among his own countrymen. There are signs that at one time he thought so himself (Acts xxii. 17-21). Nevertheless it was his divinely appointed lot to preach among the *Gentiles* the unsearchable riches of Christ (Gal. ii. 9). *The cream of ability is not exclusively for home consumption.* At this period of our history, when an attempt is being made to raise the ordinary income to £100,000, so as to justify the present outlay and to provide 100 new missionaries, emphasis must be given to the appeal that men should be sought whose characters and abilities would secure for them positions of importance in their native land. Though the question is not strictly appropriate, it has its suggestiveness :—Why should we not have the pick of our youth for Christian labours in India, even as the Indian Civil Service receives only those youths who pass the severest of all our Government examinations ? We must look to God to give Carey's aspirations to some of our brightest and noblest sons, and to endow the churches, the families, the colleges, to which they may belong with the disposition manifested by Carey's church in Leicester. A goodly proportion of past missionaries have been of the highest order, and it is of immense consequence that others of a like stamp should be secured.

The first of those valedictory meetings which have proved of so much use in the intensification of missionary devotion, and which of late years have been a specially important feature in the autumnal assembly of the denomination, was held at Leicester on the 20th of March, 1793. The forenoon was spent in fervent prayer. At two o'clock, Mr. Thomas preached from the words : "Their sorrows shall be multiplied that hasten after another God" (Ps. xvi. 4). The treasurer, Reynold Hogg, spoke on Acts xxi. 14 : "The will of the Lord be done." The address to Carey and Thomas was delivered by Andrew Fuller from St. John xx. 21 : "Peace be unto you : as My Father hath sent Me, so send I you." Carey's departure seemed likely

to be peculiarly sad, for his wife had decided to remain in England. The delay which was caused by the impossibility of getting legal permission to embark turned out for good, inasmuch as Mrs. Carey changed her mind and consented to accompany her husband. At length, on the 13th of June, the two brethren set sail for Culcutta in a Danish Indiaman named the *Kron Princessa Maria*. Thomas sent from Dover to London the lines : "The ship is here ! The signal made ! The guns are fired ! And we are going with a fair wind. Farewell, my dear brethren and sisters, farewell ! May the God of Jacob be ours and yours by sea and land, for time and eternity ! Most affectionately, adieu ! "

Early in the present century friendly eyes were turned to

## THE WEST INDIES.

In 1806, Dr. Ryland, who was concerning himself with the religious condition of *Jamaica*, learned that much zeal, unaccompanied by knowledge, was being displayed among the blacks in that island, and that a crude and extravagant form of Christianity was widely prevalent. A report sent from the Bahamas by Mr. Burton, who visited Nassau in 1833, might have been appropriate had it been sent from Jamaica a score of years previously :—"I never met one of them able to read a chapter correctly ; and the first prayer which I heard offered by one of the members was partly offered to Abraham, Isaac, and Jacob." The negroes were in a most benighted condition : those in whom the Divine life had been implanted sadly needed instruction, while some who made loud professions of religion mistook physical excitement for spiritual fervour. Among the sincere and genuine disciples who longed to be taught the ways of the Lord more perfectly was Moses Baker, who had done much for his brethren. He put himself in communication with Dr. Ryland with a view to secure British teachers.

The Society heard that between seven and eight thousand of the blacks had been baptized, and were endeavouring to act in accordance with the little truth which they possessed. It was resolved to respond to the Jamaica appeal, and accordingly, on December 8th, 1813, John Rowe, one of the men studying under the guidance of Dr. Ryland, was set apart for the work. The ordination service was held in Broadmead Chapel, Bristol, and Messrs. Sutcliff, Fuller, and Robert Hall took part with the pastor in the solemn exercises. In reference to this new departure the Secretary wrote :—"God has not frowned

upon our undertakings in the East, and we cannot but hope for the continuance of His blessing on this our first effort in the West. For this, however, it becomes us to pray both on behalf of our brother and of the poor negroes to whom he is sent." For more than three quarters of a century the Mission thus commenced has been fostered. During one period the interest taken in Western affairs was so great that almost as many male missionaries were supported in the West as in the East, while the number of female agents was much greater; for in 1841, Northern India, the Asiatic islands, together with Calcutta, &c., were served by thirty-seven men and thirteen women, while in Jamaica, the Bahamas and Honduras, the Society was represented by thirty-five male and thirty female agents. The social and political troubles of Jamaica have at different times drawn to that island the keenest attention of Great Britain, and have resulted in a marked advance religiously. The action of the planters, abetted by some clergymen and the local press, led to an insurrection in 1831. The slaves gave credence to a report that their freedom had been decreed by the Government, and despite the teachings of the missionaries, who did all they could to maintain order and to correct the ideas of the people, a revolt occurred. Totally innocent as they were, our representatives were imprisoned, and their houses and places of worship were demolished. The monetary loss sustained amounted to £12,390. The Government were induced to give compensation to the extent of £11,705, and the donations of British friends yielded an additional £14,000. Out of these resources chapels and houses, more in number and more commodious than those which had been destroyed, were erected; so that the madness of the slave proprietors turned out rather to the furtherance of the Gospel. The characters of the missionaries were amply vindicated as the result of impartial investigation. The language of the *Times* newspaper found general acceptance. "It is well known," said that journal, "that the missionaries who have gone from this country to preach Christianity to the West India negroes have been for many years objects of extreme jealousy to what is termed the 'West India interest'; and that no instance of insubordination or outrage has ever occurred throughout those colonies since the abolition of the slave-trade, whence prompt occasion was not taken to charge the guilt of it on the unfortunate missionaries. . . . The truth must be told. These planters will not suffer their slaves to emerge, by the avenue of knowledge of any description, from the level of the beast, to which a long course of degrading treatment has

reduced them. If men be once educated, or even shown the road to education, however imperfect, they will no longer endure the condition of quadrupeds." The day for

## THE EMANCIPATION OF THE SLAVES

had dawned. One of the best issues of the stormy experience was the passing, at the cost of £20,000,000 as compensation, of the Apprenticeship Act, followed soon by the Act which gave full liberty to all the Queen's subjects in the West. The first year of Her Majesty's reign was honoured by the enactment of this most righteous law. Knibb and Burchell, who were visiting England, contributed greatly to the increase of a public opinion adverse to slavery. Before delivering one of his speeches, Knibb was asked to be cautious and moderate lest he should give offence; but, fortunately, he heeded no timid counsels. He said that the Jamaica Christians had always been quiet, and that he, when among them, had always refrained from expressing abolition sentiments; but could he be silent in England at a time when those who had denied the negroes civil liberty were inflicting further injury by stealing from them their religious privileges? Seeing that "infidels, clergymen, and magistrates had combined to banish Nonconformist ministers from the island," he was convinced that the blacks would never be allowed to worship God till slavery were abolished. The speech was stopped by one who pulled the orator's coat, as if to say, "Oh, take care! You are getting on dangerous ground." There was a pause, and then with intense passion came the words, "Whatever may be the consequence, I *will* speak. At the risk of my connection with the Society and all I hold dear, I will avow this; and if the friends of missions will not hear me, I will turn and tell it to my God; nor will I desist till this greatest of curses, slavery, is removed, and 'Glory to God in the highest' is inscribed upon the British flag!" The missionaries won the day for the people to whose welfare they had consecrated their lives, and in due course they saw 800,000 beings recognised as persons, whereas before they had been treated as chattels to be bought and sold.

The churches in Jamaica have been self-supporting since the Jubilee year of the Society, and at present the only regular contribution from this land is bestowed to sustain the tutors who at Kingston are engaged in educating native ministers and schoolmasters. Nevertheless, occasional necessities, too great for local resources, have met with

a generous regard in this country. For instance, £6,000 was sent in 1845 to assist in liquidating chapel debts, and when, five years later, the island was afflicted with cholera and smallpox, British pity evinced itself by various gifts, amounting to £3,000, to provide medical relief to the crowds of sufferers. The policy pursued in regard to Jamaica is kept in view in dealing with other portions of the West Indian Mission, and the Committee hope gradually to be freed from all financial responsibility in the West. The current expenses in that part of the world—including the tutorial charges in Jamaica and the cost of work done in the Bahamas, San Domingo, Caicos, and Trinidad—is about two thousand six hundred pounds per annum. The horrors of the insurrection and the shameful deeds associated with the rule of Governor Eyre are falling into oblivion; while the blessings which have resulted from the interest taken by Dr. Ryland in the spiritual good of the negroes, and from the self-denying efforts of many of our countrymen, abide as fruits of past labour, and as seeds of future prosperity.

The date, 1816, is memorable because it marks the time when

## ANOTHER RIVER OF BENEFICENCE

began to flow. The General Baptists organised themselves for missionary objects. Previously they had offered to assist the older institution, but unhappily their overtures did not meet with the welcome which they merited. The Rev. J. G. Pike, who had proposed that he and his brethren should form themselves into an auxiliary society, got no encouragement, though it was stated that no attempt would be made to interfere with the management of the Mission. Independent action was inevitable. The new organisation had its birth at Boston, a town honoured two centuries earlier as the starting place of many of the Puritans who, after finding a temporary resting place in Holland, sailed westward in the *Mayflower*, and gave to America precious forces which will enrich that land for ever. Nottingham, which heard Carey's awakening call to sacred pity and heroic toil, was the place selected for the holding of the first meeting of the committee, and there were present J. Ashwell, T. Bennett, J. G. Pike, T. Radford, J. Saunders, J. Smith, and R. Smith. Like the pioneers in the foreign enterprise, they were harassed by opposition and grieved by wide-spread indifference. Nevertheless, the founders had in Birmingham, Barton, Castle Donington, and Derby friends who cheered their minds in many ways, besides sending help

to the treasury. William Bampton, of Yarmouth, and James Peggs, of Norwich, were set apart for the work to which God had called them ; the former was ordained at Loughborough and the latter at Wisbech. It is noteworthy that the most distinguished representatives of the older institution played a prominent part in the earliest movements of the new society. Ward, of Serampore, was present at the Loughborough meeting, and urged the apostle's entreaty, " Brethren, pray for us, that the Word of the Lord may have free course, and be glorified " ; with him, Mrs. Marshman, the Rev. J. Mack, and others, the General Baptist brethren and their wives set sail for India in May, 1821. The heartiest of welcomes was given to the new comers by the Serampore band, who advised that Orissa should be selected as the post of service, as it could be easily reached, as Krishna Pal, our first Hindoo convert, and others from Serampore had already laboured in that country, and as the Holy Scriptures, thanks to the zeal of Carey and his coadjutors, had been already translated into the Oriya tongue. Thus the way had been prepared. Messrs. Bampton and Peggs departed from their hosts laden with copies of the Bible and other literary treasures. " We go forth," they wrote, " bearing precious seed : may we return bringing our sheaves with us." Sheaves, large and many, have been safely gathered into the heavenly garner. Though the General Baptist Society has devoted its energies mainly to Orissa, it rendered assistance to Jamaica from 1826 to 1829 ; to China from 1845 to 1853 ; and since 1873 it has been ably represented in Rome, where Gospel work was originated by Mr. Thos. Cook. On an average the Society has engaged one new missionary every year ; it has received during the seventy-five years of its existence £178,505 from the home churches, and counting the sums contributed by the stations themselves, the total expenditure is estimated to have reached a quarter of a million pounds.

In the list of noble men and women who have laboured in Orissa some names occur over and over again, showing that the missionary spirit may be fostered by family influences, and reminding us that our children should be taught to regard Christ's command to evangelise the world as an integral part of their Christian inheritance. The officers who have served the Institution should be always gratefully remembered. Macaulay advised people to learn the names of the senior wranglers, and surely the roll of worthies who have led Christ's host is one which should be more familiar to Christian men than any list of scholars however honourable. Here is the record of

| *Treasurers* | and | *Secretaries.* |
|---|---|---|
| Mr. Robt. Seals, 1816-32 | | Rev. J. G. Pike, 1816-54 |
| „ Wm. Stevenson, 1833-44 | | „ Dr. Buckley, 1854-55 |
| „ Robt. Pegg, 1845-64 | | (*Pro Tem.*) |
| „ Thos. Hill, 1865-76 | | „ J. C. Pike, 1855-76 |
| „ W. B. Bembridge, 1877-91 | | „ W. Hill, 1876-91 |

We gratefully note here that

## THE FUSION OF THE TWO SOCIETIES

has been accomplished. For a long time the conviction had been extending and deepening that both sections of the denomination could serve Christ better if they united their forces, and that the amalgamation would do something towards fulfilling the prayer which Jesus presented for His followers:—"That they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." To give effect to the desire for amalgamation, representatives of both societies consulted together two years ago; and as they found that the fusion was quite practicable, resolutions were unanimously and enthusiastically passed by the older body on the 28th of April, 1891, and by the General Baptists on June 24th, whereby the union was effected "as from and after the 30th of June." It may be expected that the United Society will promote, with fuller vigour and with less cost in administration, the one object of disseminating throughout the world the knowledge of God's infinite love. The success of the common appeal now being made to *All* Baptist churches to distinguish the happy marriage, surely ratified in heaven, by raising one hundred thousand pounds for Christ's cause will constitute a noble thank-offering, and will be a fitting sign that the joining together of our hands is intended both to gratify mutual affection and to benefit the world. *Vis unita fortior.* While arithmetic says that "one and one make two," love says, "One and one make one." The modern application of Ezekiel's record points to an ampler joy and a larger service: "The word of the Lord came again to me, saying, Moreover, thou son of man, take thee one rod, and write upon it, FOR JUDAH, and for the children of Israel his companions: then take another, and write upon it, FOR JOSEPH, THE ROD OF EPHRAIM, and for all the house of Israel his companions: and JOIN them for thee one to another, that they may become ONE in thy hand." After the departure of Carey

and Thomas, Fuller gratefully affirmed that "if no other effect had arisen from the undertaking than that produced on our own minds and the minds of Christians in this country, it were more than equal to the expense. Backsliders have been restored; others have found a new spring of joy in the endeavour to spread Christ's truth; and a new bond of union has been furnished between distant ministers and churches." What so likely to bind us together as an enterprise prosecuted in love to the Redeemer, and to those for whom He died? Sundered hearts unite as they comply with the gracious invitation, "Come unto Me," and their fellowship is ennobled as they entertain the idea of winning all mankind for the Saviour King. Our hands are joined, and we extend ourselves in one line of helpers down the beach into the sea, where the wrecked are battling for foothold among the breakers; and as we clasp each other firmly there thrills through the living chain an electric current of saving helpfulness from the very soul of Christ. That current makes us one.

The permanent connection of Baptists with

## AFRICA

dates from 1840, though their interest in the Dark Continent was evinced as early as 1795, when two messengers were employed at Sierra Leone. One of these was dismissed from service because of conduct so imprudent that no prospect of his success could be entertained; the other, by name Rodway, being unable to endure the climate, was, after a few months' promising toil, invalided home. Later, some assistance was afforded to the southern part of the land; but no great concern was given to African work until our converts in Jamaica, rejoicing in the enfranchisement granted by England, displayed great eagerness to serve the country whence some of them had been stolen by slavers, and which was the motherland of their race. Soon after gaining his freedom, a man named Keith worked his passage from Jamaica, and proclaimed the Gospel on the very spot where he had been made a slave. At the request of the Committee, Dr. Prince, a Jamaica medical man, and the Rev. John Clarke, one of the Jamaica missionaries, explored part of the West Coast in order to find a place suitable for the first station. Ultimately, *Clarence*, a town not on the mainland, but situated in *Fernando Po*, an island almost opposite the Cameroons River, was selected for the new enterprise. The pioneers on their return to Britain so imbued the minds of our people with their own enthusiasm for the welfare of the long-despised African,

and gave such evidence of the practicability of their plans, that the churches entered upon a service which has been hallowed by uncommon devotion and sacrifices, and which has expanded into one of the most fascinating and exacting missions conducted by the Society. He whose name was destined to be for more than a generation the most prominent in our African records was then engaged in the Government Dockyard at Devonport. The thoughts of Alfred Saker were ready to take shape, and at the touch of the report from Africa they crystallised into an act of consecration which led to a life full of incident and fraught with benedictions, both temporal and spiritual, to multitudes who at that period were living in the shadow of death. Saker was one of the band of four that sailed for Fernando Po in 1843. Formidable objections have often been urged against the employment of Europeans in a climate so injurious as that of the West Coast; but our forefathers were assailed on doctrinal ground also when they sought to evangelise that region of the earth. The descendants of Ham, supposed to be under God's curse, were to be left to perish. The Committee could not believe it. Did not the spirit of the Lord withdraw Philip the Evangelist from his prosperous work among Samaritan crowds in order that an Ethiopian might be taught, saved, baptized, and sent to his home rich in Gospel gladness? Had Christ closed His door to any negro slave in the West Indian plantations? Was the Lord a respecter of persons, and were slave-traders the executioners of a Divine decree? Thank God, there were men to make short work of the God-dishonouring fiction that a blighting ancestral curse rested upon the negro, dooming him inevitably to bondage and manifold degradations in the present world, and in the other to everlasting torments. Events have proved that the savage can be civilised and Christianised. The little town of Victoria, the Christian homes that border the Cameroons River, the sanctuaries built by the natives themselves, the books which they have printed, and their cultivated fields bear witness at once to the capacity for improvement so long dormant in the African race, and to the wise zeal, the indomitable patience, and the heroic love, not only of Saker and Thompson, but of many others who sleep in scenes now peaceful and prosperous, though for ages they had been the haunts of cruel and unspeakable barbarities. The Cameroons Mission is now carried on partly by native pastors, and partly by the Basle Society, which assumed our responsibilities when the district was annexed by the German Government. Apparently it was God's purpose

that the objects of our future care should be the tribes that fringe

THE MIGHTY RIVER CONGO

and its tributaries rather than those which dwell upon the coast. When Comber lived at Victoria he longed to go inland to see what could be done among peoples who had never been touched either by the virtues or the vices of the white men who visited the maritime towns, and he had made some interesting expeditions into the region behind the Cameroons Mountain. His longing was to have a larger fulfilment than any depicted in his dreams. God was making a way to the heart of the mysterious land, and He was disposing men in Britain to seize the earliest opportunity to use that way. The Holy Spirit often works on men's minds separately, and then at the proper time combines the results of His operation. Grenfell and Comber were made ready for a forward movement. Mr. Arthington, of Leeds, was inspired to offer to the Committee £1,000 for such a movement Congo way; this was three months before tidings reached this country that Stanley had crossed the continent from east to west. Those tidings showed that the door at which we had been knocking was opened. Mr. Comber with his intrepid companion made a preliminary journey, and then came home to consult the Committee as to the future. The denomination enthusiastically adopted the idea of establishing a chain of stations which, in union with those of other societies, will ultimately make a path of light across the Dark Continent. Notwithstanding the trials, the disappointments, the heavy cost in life and money, there has been persistence in obeying what looked to be a Divine call. Volunteers for the dangerous posts have been forthcoming, and extraordinary generosity has been manifested by rich and poor. Fifty years ago the doctrinal opponents of the Mission had allies in such as thought that white men could not live in Equatorial Africa; and often since the foundation of the Congo Mission even very warm friends have feared and doubted and counselled retreat. It seemed so hopeless. It was terribly sad to see the death-roll lengthening. What marvel is it that there should have been perplexity and hesitation? True, the missionaries themselves never shrunk from pain or death; but their fearless devotion only the more clearly showed that they were made of stuff too precious to be imperilled. Should their sacrifices be countenanced by friends at home

who, though generous and self-denying, can never have more than a very small part in the burdens that have to be borne? The men whom God called would have none of this counsel. The warriors who faced the perils generally had relatives who participated in their conviction that God was calling them; and parents, lovers, friends, upon whom the blows have fallen most heavily, count themselves honoured in sharing afflictions which are a filling up of the sufferings of Christ for mankind. It all seems so strange. There must be a sacrificial joy as well as a sacrificial pain, an insight into the force of our Lord's declaration of joy on the evening preceding His death and into the meaning of the Scripture:—"For the joy that was set before Him He endured the cross." While we bystanders have naturally been depressed and dubious, the actors themselves have pressed forward with glowing eagerness, casting back upon us looks which spake as plainly as Paul's lips:—"What mean ye to weep and to break mine heart? for I am ready, not only to be bound, but to die for the name of the Lord Jesus." Their noble self-abandonment, which in many cases their Master accepted in all its breadth and depth, will be held in honour by thousands of churches yet to be formed as the result of loving services like to theirs. The faith of the supporters of the Society is not strained so much now. The perils, being better understood, are diminished. Advances of all sorts are being made, and Christ's servants are enabled to live for Him for whom they are willing to die. It remains for us only to add one or two facts before turning to another department of holy labour. The steamship *Peace*, given by the donor of the £1,000 before mentioned, is now mated by the *Goodwill*, a larger vessel, which you, reader, will help to pay for out of the Centenary Fund. The railway which is in course of construction means the cheaper and swifter transit of goods from the coast to Stanley Pool. At present twenty-eight brethren are connected with the Congo Mission. The cost last year was £14,592, but it must be remembered that nearly three-fourths of this amount was expended on freight, transit, &c. Already the first-fruits of the harvest are seen. There exist native churches and native preachers. Generous Centennial offerings have been spontaneously made by Congo believers. The labour begins to tell. The night clings, but the day is breaking, for the voice of Jesus has been heard in village and hamlet, and its music is wafted over the waters of that mighty river upon whose banks shall be founded cities, which may cherish for ages the names of some of those whom we have known and loved.

The year which saw the departure for Africa of Alfred Saker saw the genesis of our

## EUROPEAN WORK.

The Welsh churches, at the instance of the Glamorganshire Association, had exhibited concern for the people of their own race dwelling in Brittany; but believing that an independent organisation was undesirable, they requested the Committee in 1843 to take upon itself the responsibility of ministering to the Bretons. Thereupon, the efficient services of Rev. J. Jenkins were secured for Morlaix. Twenty years afterwards, Mr. Hubert was engaged to labour in Norway; but the grants for that country are being diminished and the stations will soon be entirely dependent upon their own resources. Italy is the European country which receives by far the largest share of our support. Since 1871 the Rev. James Wall has been sustained in Rome by the one section of the denomination, while the other section has maintained since 1873 the Rev. N. H. Shaw, formerly of Dewsbury. Both of these brethren live in the hearts of the people. The brothers Landels—one of whom after faithful labour has passed to his reward—have woven their honoured name into the history of the Italian Mission. For Rome, Naples, Turin, Genoa, and other places the churches spent last year £3,704. Roman Catholics have been brought into the liberty wherewith Christ makes His people free, and many who nominally were Papists, while they neglected all religious services, have become earnest believers in Christ.

The mention of engagements in scenes comparatively near will remind some readers, acquainted with the Periodical Accounts edited by Fuller, that for a long time after 1795 the endeavour was made to combine under the management of the Mission Committee some home-work with the foreign enterprise. Funds were voted and men employed for evangelistic tours in Cornwall, Oxfordshire, Wiltshire, Warwickshire, Ireland, &c. In these Gospel itinerations such ministers as Saffery, Franklin, Steadman, and Hinton earnestly engaged, and the results were often of a most cheering character. It was not till 1843 that the clause "beyond the British Isles" occurred in the statement of the objects kept in view by the Society. Although for convenience and effectiveness it is now deemed well that separate institutions should conduct the distinct kinds of work, it is manifest that the spirit which inspires anxiety

THE JUBILEE MEDALS.

OBVERSE. REVERSE.

THE CENTENARY MEDAL.

for the conversion of strange peoples moves the truest friends of foreign missions to give money and time to bring to the Saviour their kinsmen after the flesh. An earnest spiritual life will force itself into all the relations we sustain to our fellows. When the Divine Spring visits a Christian community, it is not one bough alone which gets clothed with leaves and adorned with blossoms, for the sap rushing up *all* the black stems, makes them fruitful ; nor will the life-streams ever sink from the branches which go over the wall without, at the same time, withdrawing from those parts of the tree which are entirely within the favoured orchard.

The medal which was issued as a memento of the Jubilee indicated the countries to which Baptist missionaries had been sent. The empire which is the most populous of all had no symbol on the medal. The gates of

CHINA

were then shut to the foreigner. The Chinese rebellion in 1852-3 aroused much Christian thought, and in response to an appeal for a million copies of the New Testament, the Bible Society provided double the number at a cost of £32,000. The treaty with China—negotiated by Lord Elgin—had the effect of opening the long-closed doors, and the various denominations, ours among the number, endeavoured to utilise the opportunity. John Angel James, who had originated the idea of giving China the New Testament, published in 1858 a fervid and impressive argument for 100 missionaries, and this call was a powerful incentive to action. We sent to Chefoo Messrs. Kloëkers and Hall. But for a long period we merely kept in touch with the Chinese, as is evident from the circumstances that on China we spent £850 in 1874, about the same sum in 1875, and we let the contribution fall as low as £412 in 1877. Then we did a little better. Additions were slowly made to the staff. The Revs. T. Richard and A. G. Jones, by splendid work, constrained the denomination to attend more worthily to the vast empire in which they had been greatly blessed. Mr. Jones, who was in England in 1883, pleaded that fourteen additional missionaries should be appointed, and proved that they would be only barely sufficient to meet pressing demands. The Committee, having resolved to reinforce the Mission to the extent requested, were encouraged by the hearty approval given at the autumnal meetings held that year in Leicester. Sympathisers in Bristol, always to the fore in such matters, found the

outfit and passage-money—some three thousand guineas. God in due time gave us the men. The staff now numbers twenty-one. The annual expenditure is about £10,000. The native churches contribute liberally for the support of their own institutions and pastors. The difficulty of realising here the peculiar needs of the Mission, and the urgent requests often made by the brethren engaged in the work, led to the visit recently paid to the stations in Shantung and Shansi by Dr. R. Glover and the Rev. T. M. Morris. All the expenses incurred in sending the deputation were defrayed by two generous friends of the Society, who are now showing the like liberality with respect to the deputation visiting the West Indies. Most heartily have the China missionaries acknowledged the cheering effects made by this visit upon their minds; and the members of the Home Committee anticipate immense assistance in their future deliberations, from the first-hand knowledge possessed by their colleagues, to whom, as well as to their churches, the Society owes a deep debt of gratitude.

### PALESTINE.

In 1885 the Palestine Mission was transferred to the Society. Previous to this transfer it had been sustained by private contributions, and had been under the superintendence of Dr. Landels. Our missionary, Mr. El Karey, is stationed at Nablous. Christian work in this particular field cannot but gather around it unique interest arising out of its sacred Bible associations. This Mission has been recently visited by members of the Committee, who have reported favourably of its operations.

## THE ZENANA ASSOCIATION

does extremely important work in the East. The British churches have naturally continued to seek the enlightenment of India, and to regard that country as having special claims arising from political relationships, and as being the first field of missionary endeavour. Baptists support more agents there than in any other part of the world; the number, however, is sadly deficient. To meet peculiar necessities an auxiliary institution designed to evangelise our Indian sisters, and therefore appealing with peculiar force to Christian women, was initiated by the advocacy of Mrs. Sale and Mrs. C. B. Lewis, who had, by writings and speeches, drawn attention to the intellectual and spiritual gloom of Hindoo and Mohammedan homes. In our sense of the words the zenanas are prisons rather than homes. Liberty, the right of both sexes equally,

is denied to millions of Indian women whose instincts are continually violated :—

"See
The cage-born lark, eternal bars behind,
Pining and panting for the sweet west wind,
The sun-lit sky, the lessening fields where it
Has never warbled."

Though the day of emancipation has not yet come, it is possible for ladies to gain access to those who are never permitted to hear or see a male missionary. Evil customs have so far been relaxed that opportunity is given to Englishwomen to converse with the wives and mothers of Indians in their own abodes. To form a society which should send out and maintain agents fitted to utilise this opportunity a meeting was held, under the presidency of Dr. Underhill, in the Mission House, on the 22nd of May, 1867. With the entire and hearty approval of the friends of the older body, "The Ladies' Association" was established, "for the support of ZENANA work and Bible-women in India." Lady Peto was elected treasurer, and Mrs. Angus Croll, secretary. In 1885, a quarterly magazine, bearing the title "Our Indian Sisters," was commenced to supply such information regarding the work as might sustain and augment an interest in the undertaking. In the course of its history the Association has included among its officers Lady Lush, Mrs. and Miss Angus, Mrs. Frank Smith, Mrs. Underhill, and Mrs. Joseph Gurney. Its last report shows that it directs the labours of fifty-nine Zenana ladies and assistants, seventy-four native school teachers, and fifty-eight Bible-women. This agency is highly valued by the missionaries and their wives, as it meets a long-felt want. No more important auxiliary can be imagined. It goes right to the fountains of society. It cleanses the waters at their sources in the family life. The tiny child-widows, whose dawn has no music in it, are now taught the name of Him who said, "It is not the will of your Father which is in heaven that one of these little ones should perish;" the women whose married life is maimed by insulting customs are taught no longer to consider themselves accursed for some supposed ante-natal sins, but to cherish self-respect and to live as the sisters of the Divine Brother. To them the Gospel is good news about women, as well as good news about the Heavenly Father and the provision He has made for the soul's forgiveness and holiness. What a revelation of her true position is given to the Hindoo lady as she talks with her English friend, and what a sense of her preciousness

in God's sight as she reads or hears the story of Christ's chivalrous regard for her sex! "God's Son did not treat us as toys or drudges." Wherever the Gospel is preached a woman's holy deed of uncalculating love is linked therewith as a memorial of her, and as an encouragement to ardent natures to believe that the world's frown is frowned upon by Him who gives and receives the most precious gifts that love can bestow. How the light goes from many a sacred page when feminine forms are withdrawn! The very Cross is the poorer. The evangelists of the resurrection no longer are ready at the rising of the sun. The sacred story is seriously mutilated when the Maries and Marthas are huddled into a corner. The first prayer-meeting lacks much and the songs of the nativity are broken. The Gospel cannot be fully preached by men; nor can it fully bless men unless their partners share its benedictions. Those who go forth with healing for soul and body—for many of the ladies can minister to physical as well as to spiritual disease—do indirectly contribute much to the saving of the men who hitherto have had to face domestic prejudices when they have contemplated becoming Christians, and whose life must be a crippled thing so long as their wives are ignorant and listless. Neither sex can be lost alone, and both must be saved together.

> "He is the half part of a blessed man,
> Left to be finished by such as she;
> And she a fair divided excellence,
> Whose fulness of perfection lies in him."

It is nearly a quarter of a century since the churches began to realise that the messengers of Jesus could gain admission to the zenanas. In the first year £310 was given; in the tenth, £2,224 was contributed, and in the twentieth, £6,422; this year there is a slight advance; the total amount spent by the Association since its formation is £86,787. It is a happy coincidence that the Zenana Association is celebrating its silver wedding at the time when Carey's Society is holding its Centenary gatherings. Should not the occasion be seized for an advance along the whole line? Home missions have gained by the life and stir created by foreign enterprise, and both parts of our foreign policy are mutually helpful. Can we not cheer more Indian households, and begin to answer China's loud call for the aid which women alone can render? In schools, colleges, and families there should be some to catch the idea that the Lord Jesus Christ expects them to pursue medical and other studies, so that they may be prepared to offer themselves for service when the churches,

GROUP OF ZENANA MISSIONARIES.

all over the land shall hear, as they never yet have heard, the imploring prayer for women's ministry in Eastern homes. The money will come for such as need it. But in many instances God has endowed the workers with means sufficient for their own personal necessities. Let the called listen to the Master's voice :

> "Be swift, my soul, to answer Him !
> Be jubilant, my feet ! "

Such as assuredly know that their duty is to abide here in order to render public or semi-public service to British villages and towns, or to occupy themselves chiefly in responding to domestic claims, will learn, as the sense of their own calling deepens, to recognise the vocation of their sisters who go abroad, and they will be eager to show prayerful, generous sympathy by helping to sustain the women who represent them as well as Jesus Christ in India and China. The times appeal for an enlargement of the class of men and women who feel that the world's wrongs, sorrows, vices, glorious possibilities, are such that they, while judging no one else, must find their chief delights not in ordinary indulgences and pleasures, but in the warfare with evil and in the endeavour to augment, at least a little, the common good. Our song shall spring out of our work as a lark from the corn-field. We belong to the weak, the sad, the oppressed. It is possible to find a deep joy in ministry, and to allow ourselves only such recreations, beyond those inseparably associated with service, as may enhance the brightness, cheerfulness, and power of our offering to humanity. We belong to Him whom heaven did not content so long as our race was not journeying thither, and who burnt His life out here in the fires of redeeming love. "He was a man of sorrows ;" "He was anointed with the oil of gladness above His fellows." He gives us an object outside of ourselves—a cause wise enough to inspire a rational ardour—great enough to give scope for the development of every part of our being—holy enough to deliver the mind from the festerings of its own self-consciousness.

The SECRETARIAT is a most important connecting link between the churches and the labourers abroad. Such as occupy the post worthily cannot be ordinary men. Uncommon qualities of heart and head are required. Nowhere is there clearer evidence of God's favour to us than that which is found in the roll of those who have been called to the high office of leading God's people in the conquest of the globe for the Lord Jesus Christ.

## ANDREW FULLER

had vowed to hold the ropes for God's miners, and nobly was the vow redeemed. Some would have cut the ropes, others would have drawn up the men when their work was scarcely begun. The conduct of the affairs of the Society in this country involved a continuous strain upon the physical and mental strength of the devoted secretary. Though he had excellent colleagues in Ryland and Sutcliffe, and the important assistance of Robert Hall's eloquence, yet the chief burden of responsibility and toil was carried on Fuller's broad shoulders. The apostle's words would have suited his lips: "In labours more abundant, in journeyings often, in weariness and painfulness, and in watchings often." As his powerful writings had removed from many minds such doctrinal errors as might have rendered unwelcome a proposal to propagate Christ's truth, so his courage and zeal, his wisdom and perseverance, were used by God to overcome the early difficulties which beset the Society, and to give the Mission an invincible position among philanthropic organisations. Travelling north, south, east, and west, he made numberless appeals to private persons and to public assemblies. He managed all the accounts and wrote shoals of letters to correspondents in the United Kingdom and in India. All the time he continued in charge of the church at Kettering. Added to the ordinary cares of the Mission was the conflict which had to be waged with enemies who sought to induce the Government and the East India Company to harass and cripple the Bengal work. Edinburgh reviewers and many Anglo-Indians tried to prevent any more missionaries from being sent to the East, and to get Carey and his companions recalled. In the main points the Society was victorious. But the contest was obstinate and required years of vigilance and persistency. During the last years of his life Fuller, who passed to the heavenly rest in the year 1815, gave a good deal of his energy to the endeavour to gain for missionaries, not favour or endowments, but the liberty which now seems to be an axiomatic right. He had the satisfaction of seeing a more enlightened policy prevailing in Government circles before his labours closed, and he had seen the country manifesting splendid generosity when the sad news came in 1812 that damage amounting to £10,000 had been done by fire at Serampore. The readiness of British Christians, of all sects, to repair the loss was so prompt and hearty, that in five weeks the amount required was raised and contributions had to be stopped. The event,

which at first sight looked disastrous, had beneficial issues, for by drawing public attention to the Mission it increased the number of regular subscribers. Before the termination of his earthly labours, Fuller saw much to gratify him as the result of the toils in which for more than twenty-two years he had taken a conspicuous part. The enterprise had gained a firm hold upon the sympathies of the denomination: far on towards £90,000 had been obtained; the Scriptures had been translated into many languages; converts from Hindooism had been formed into native churches, many of the members of which were preaching Christ to their countrymen; the British Government, having been persuaded to look more favourably upon the objects of the Society, had withdrawn its opposition to the settlement of missionaries in the East: moreover, the joy of Fuller was augmented by the circumstance that all the principal sections of Christ's Church had chosen their fields of labour, and were employing between four and five hundred agents in the great task of which the Kettering pastor had been the pre-eminent supporter.

## DR. RYLAND,

of Bristol, who had provisionally accepted office in May, 1815, consented to become secretary in the following October. Associated with him in the duties of the post for two years was the Rev. JAMES HINTON, of Oxford. Mr. Hinton had evinced the strongest attachment to the Society for a long time, and his knowledge, his skill, his courteous and conciliating bearing proved of great value to the Mission. It was with extreme regret to himself and to the Committee that considerations of health and the pressing character of the claims of his ordinary calling as pastor and schoolmaster caused him in 1817 to resign his partnership with Dr. Ryland. His place was filled by the Rev. John Dyer, of Reading. Although the infirmities incidental to old age prevented Dr. Ryland from rendering much active service, the retention by him of office was advantageous; for being acquainted with every detail of the Society's history from the first, and being remarkable for the soundness of his judgment, he was well fitted to give advice. Moreover, in view of the distrust felt by the Serampore brethren in the management of the Society by many with whom they had no personal acquaintance, the continued presence of Dr. Ryland was extremely helpful. The Doctor was a link between the past and the present, between the new men at home and the

distinguished missionaries who had made Serampore famous. The Committee existing at the time when he passed away express their grateful remembrance "that he intimately shared in all the difficulties and anxieties of the undertaking from its very commencement, and proved its consistent, affectionate, and successful advocate to his dying day"; and "they reflect with pleasing interest on the missionaries who, under his paternal instruction, have been trained for honourable service abroad." Robert Hall, preaching to the Broadmead Church and to the constituents of the College, both of which institutions Dr. Ryland had served from 1793 to 1825, says: "It is not easy to determine whether the success of our Mission is most to be ascribed to the vigour of Fuller, the prudence of Sutcliff, or the piety of Ryland. Is it presumption to suppose they still turn their attention to that object?—that they bend their eyes on the plains of Hindostan, and sympathise with the toils of Carey, content to postpone the pleasure which awaits them on his arrival, while they behold the steady though gradual progress of light, and see, at no great distance, the idol temples fallen, the vedas and shastras consigned to oblivion, the cruel rites of a degrading superstition abhorred and abandoned, and the kingdoms of this world become the Kingdom of our God and His Christ?" Of

## THE REV. JOHN DYER,

who ended his course in 1841, the following testimonies have been borne:—"He was a man addicted to habits of devotion. With David he might have said, 'I give myself unto prayer.' He worthily succeeded the eminent men that went before; and with business habits far greater, he had a love of missionary labour and a love of perishing heathen not less than theirs." "Prompt, indefatigable, persevering, he was in a sense a martyr to the cause. It was his life. In counsel he was discriminating; in judgment, sound; in point of information, always correct and copious." "In pleading for the Mission he was fluent, copious, occasionally impassioned, and never failed to leave an impression of the integrity of his mind and the warmth of his benevolent heart."

The Society has had ten secretaries, four of whom are amongst us still.

## THE REV. JOSEPH ANGUS, D.D.,

has given the Mission inestimable support for more than half a century. He joined Mr. Dyer in 1840. From the Jubilee year till

1849 he was in office alone: in the middle of that period he went in company with the Rev. C. M. Birrell, of Liverpool, to Jamaica, for the purpose of making arrangements consequent upon the novel conditions involved in the emancipation of the people and the independence of the churches. The beneficence of Sir S. M. Peto (who was treasurer at the time, and who, to the close of his life, continued an ardent worker for the Mission) enabled the deputation to distribute £2,000, whereby many embarrassments were relieved. As president of the College, located first at Stepney and now at Regent's Park, Dr. Angus has supplied the Mission with many who, having caught his ardour for the extension of Christ's Kingdom, have worthily ministered to men in every part of the globe. During his tenure of the secretariat, the Mission House in Moorgate Street was built, at a cost of £10,300—a part of the thirty-three thousand pounds raised to commemorate the Jubilee. The premises continued in use for twenty-two years. Through the increasing demands of the denomination the accommodation became inadequate, and the house was sold for £19,500—a sum more than sufficient to purchase the buildings now used by the Society in Furnival Street.

## THE REV. FREDERICK TRESTRAIL, D.D.,

with Dr. Underhill for colleague, was at the head of affairs, for nearly twenty-one years. On his retirement in 1870, the members of the Society gratefully acknowledged his "untiring energy," his cheerful self-denial, and the ability with which he had advocated the claims of the Mission. As tokens of the appreciation felt for his services, a pecuniary testimonial was presented to Dr. Trestrail, and a portrait of him was afterwards placed in the room in Furnival Street where he had so often deliberated with the Committee respecting the publication of Christ's Gospel. For ten years previous to his official work, and for a score of years after his resignation, he laboured with animated and inexhaustible zeal for the cause he ardently loved. The last public act of Dr. Trestrail was the offering at Cardiff of a solemn and fervent prayer for the missionaries who were then ready to depart for service abroad. It was an appropriate close to the labours which had covered half a century. The official connection of

## EDWARD BEAN UNDERHILL, LL.D.,

with the Society began in 1849; and when in 1876 the ordinary secretarial position was vacated, an honorary one was created, which

he fills to-day, so that the Committee is blessed with an adviser whose varied official experience covers a longer period than that of any other since the Mission was founded. Always ready to aid in the extension of Christ's Kingdom, there have been occasions when the Doctor has generously returned to the desk in Furnival Street to discharge his old duties : an instance of the kind occurred recently, when, in consequence of Mr. Baynes' absence in India, a great gap was made in the leadership at home. Long may we have an extra pilot who knows our good ship so well and to whose hands the rudder is so familiar ! It is not our business to be minutely biographical in this sketch, but it is obligatory to mention some of the foreign deputation work which has been done by Dr. Underhill. Two and a half years were spent by him in the inspection of the stations in Northern India and Ceylon ; the report, issued in 1857, congratulated him on the successful termination of his arduous labours, and testified that he had fulfilled his mission with honour to himself and benefit to the Society. In company with the Rev. J. T. Brown, of Northampton, during the years 1859-60, he visited nearly all the Jamaica churches—then numbering seventy-seven—in order to investigate the religious and social condition of the freedmen, and to advise the Committee thereupon. At the end of the next decade he journeyed to the West Coast of Africa to settle some complications which had arisen in the stations there. Mrs. Underhill, who went with him, never returned. Within three weeks of her arrival at Cameroons God called her into His glory. The Committee of 1870, while expressing their deepest sympathy with Dr. Underhill in his great sorrow—the more distressing because it came without any pre-intimation of its approach—declare that they "cannot refrain from bearing testimony to Mrs. Underhill's great excellence and worth, to her intense attachment to the Mission, to her uniform kindness shown to the missionaries, their wives and children, when visiting this country, as well as in her correspondence with them." In sorrow and in joy, by speech and pen, the great enterprise of converting the heathen has been one of the chief pursuits of the Doctor's life. The Lives of Saker, Wenger, and Philippo may be mentioned as among the literary productions by which our Honorary Secretary has ministered to the great object for which he has so long laboured. It must be a delight to him to be able to reflect upon so much that is holy in the past, and to witness the present extension and development of the operations of an institution which is under great obligations to him, and which may well thank

God for a ministry so long and so valuable. From 1870-76 he had as one of his colleagues

## THE REV. CLEMENT BAILHACHE,

whose labours closed in December, 1878. His memory still abides as an inspiration. We remember his patience and considerateness, and recall with pleasure his kindly manners and lucid speeches when as Association Secretary he did deputation work in the provinces. Many will remember the effective speech he delivered at the Union meetings in Leeds only two months before he was called hence. The portrait of him which hangs on the walls of the Committee Room will induce generations of workers to think of him as he is described by his colleagues: "A beloved friend, diligent, zealous, self-sacrificing, wisely energetic, most conscientious, fully appreciative of the greatness of the work in which he was engaged." The man who earned that encomium deliberately pronounced by his comrades must nobly have kept Fuller's promise to hold the ropes. Though

## ALFRED HENRY BAYNES

has a number of letters after his name, they are scarcely ever noticed. The name itself is too bright for them to be seen. It is by the combination of qualities—mental, physical, and spiritual—uncommon numerically and in degree, that he has done and is doing a work, the extraordinary excellence of which is gratefully recognised far beyond the limits of his own denomination. He became co-secretary with Mr. Bailhache in the spring of 1870. The appointment was preceded by a long training. Soon after attaining his majority he undertook the care of the finances of the Society, this was at the request of Sir S. Morton Peto, who knew his marked business ability. The engagement was intended to be temporary. Happily it has lasted in one form or another for more than thirty years. Twice he has been to India and Ceylon to get knowledge that could not be obtained at home, and to transact intricate and important business for which no other was so well fitted. Frequently he has had to discuss problems affecting the Mission with foreign powers, as with Belgium concerning the Congo and with Germany concerning the Cameroons, and the Committee have again and again felt it to be the barest justice to record their highest appreciation of these diplomatic services. A Christian assembly when

stirred by his speeches is doubtless thankful for the Secretary's speaking power, his overwhelming zeal for the salvation of men, his manifest sincerity, and his keen desire that the Society should play a worthy part in giving mankind the truth in all its might, and grace, and purity: it is well; but these public deliverances scarcely indicate the riches of God's gift to us in the man. What can they tell of the patient attention to details, the enormous correspondence, the versatility and the skill required to keep in good order affairs that belong to many climates and races? An ordinary man would think himself oppressively burdened with a tithe of the responsibilities which have to be discharged. God has been wonderfully kind to us in setting His servant where he is, in endowing him so variously, and in granting him such large successes,—aye, and in urging him to urge us with unrelenting eagerness and pertinacity still to Go Forward.

His colleague is one of kindred spirit—

## THE REV. JOHN BROWN MYERS,

who became Association Secretary in 1879. His wise arrangements in regard to deputations, the improved systems of collecting funds which he has devised, and which he has persuaded many churches to adopt, his tact, gentleness, and devoutness, as well as his earnest and thoughtful discourses from pulpit and platform, have been potent factors in the enlarged operations of the Society, and in the widening and deepening of the missionary aspirations of the denomination. His life all along seems to have been preparing him for the office which he so worthily fills. In boyhood he moved in scenes hallowed by the founders of the Society; he studied at Bristol College, an institution rich in missionary tradition. At Wolverhampton, he succeeded in the ministry a grandson of Dr. Carey, and he had for hearers and friends a son and also a grandson of Andrew Fuller; at Kettering, where he settled in 1870, he was of course in daily contact with reminiscences of the eminent man who first held those ropes which Mr. Myers now grasps with distinguished fidelity. In the series of "Missionary Biographies" published by Messrs. Partridge, a "Life of William Carey" and a "Life of Rev. J. T. Comber" have appeared; both of them were written by Mr. Myers, who has also by other publications greatly furthered the cause to which he is heart and soul devoted. Fuller could never have desired successors more able, enterprising, sagacious, and generous than the two secretaries who admirably supplement each other, and whose praise is in all the

churches; nor could he who edited the *Periodical Accounts* for so many years have wished for a better organ of the great movement than the *Missionary Herald*, which month by month is issued from Furnival Street, and which is highly valued for its copious and fascinating stories of the missionaries and their doings. The Society has had nine

TREASURERS,

of whom the earliest was the Rev. R. Hogg, who retired from office in 1795, though he lived to attend the Jubilee meetings at Kettering. Many of the older members of our churches cherish in admiring recollection

MR. WILLIAM BRODIE GURNEY,

who, through a long life of eminent usefulness, devoted much of his time and property to the Mission. He joined the Committee when it began to hold its regular meetings in London, and he occupied the post of Treasurer—which is no sinecure—for the space of twenty years; during a portion of that period his colleague in office and his associate in the exercise of munificent liberality was

SIR SAMUEL MORTON PETO, BART.,

who became sole treasurer in 1855. Although Sir Morton relinquished the treasurership in 1867 he continued to take part, as an honorary member, in the deliberations of the Committee. His fellow-workers have left on record such terms as the following, to indicate their appreciation of his high worth:—"The interest of Sir Morton Peto in the welfare and comfort of the missionaries was constant and tender. He welcomed them to his house, and by many generous deeds of unobtrusive kindness he manifested his esteem and affection. It was one of his last acts, as a member of the Committee, to propose and help to carry into effect the plan of each missionary having in this country one friend at least among the supporters of the Society, with whom the missionary might correspond concerning the various incidents of his service, and so gather encouragement from such Christian fellowship. The interest of Sir Morton Peto in missionary work was only one part of his consecration of life to the glory of Christ. It branched out in many ways in the denominational work of the churches, and in many generous efforts for the well-being of the Church of Christ in connection with other bodies. But the Committee dare not fail to

express, in their special relation to him, their warmest love and esteem and to acknowledge him as a faithful fellow-labourer in the Kingdom and patience of Jesus Christ; as a man of the noblest type, of unstinted generosity of feeling, and of truest fidelity to Christian verities and labour. As a friend he never failed; as a Christian he walked humbly with God."

## MR. JOSEPH TRITTON

began his public life by delivering at Kettering a Jubilee speech, which was marked by many of those gracious qualities which, in after years, invested his utterances with an ineffable charm. "As Treasurer he was not only a most liberal donor to the Society's funds, but he sought, to use his own words, to 'get, if possible, more thoroughly at the hidden springs' of solemn personal consecration, to reach the deepest emotions of the Christian heart, whence might flow the streams of supply at home for the aid of those who were striving to 'girdle all lands with the healing waters of eternal life, and to gladden all hearts with their joyful sound.' Only they who have sat with him in council can ever know with what patience, with what gentleness, with what courtesy, with what fervour of piety, with what clearness of judgment, with what constant regard to the will of the Master, he directed the deliberations of the Committee. He viewed every question in the light of God's truth, and by his devout spirit calmed every divergence of opinion, and secured, if not unanimity, yet the concurrence of all in the final decision. The years during which he acted as Treasurer were years of much prosperity in the work of the Society; its fields of labour were enlarged, its staff of missionaries increased, and its funds multiplied." His successor,

## MR. WILLIAM RICHARD RICKETT,

is heartily loved and thoroughly trusted by his co-workers. The denomination at large rejoices that the post of President of the Mission—for it amounts to that—is occupied by one who is eminently qualified for his honourable position by business faculty and experience, by zeal for the spread of truth, by love to God and man, and by the possession of that spiritual temper which is essential to the man who would successfully lead his brethren in an enterprise which is nothing worth unless it is permeated with spiritual conceptions and powers. The complete list of those who have served as treasurers is as follows. It will be so suggestive of liberality and of the consecration of

great business talents to the most unselfish designs, that it must needs evoke the heartiest gratitude to God:—

| | | |
|---|---|---|
| Rev. Reynold Hogg - - - - | Elected | 1792. |
| Thomas King - - - - - | „ | 1795. |
| Thomas King and William Burls - - | „ | 1819. |
| Benjamin Shaw - - - - - | „ | 1821. |
| John Broadley Wilson - - - - | „ | 1826. |
| William Brodie Gurney - - - - | „ | 1835. |
| W. B. Gurney and Sir S. Morton Peto - | „ | 1846. |
| Sir S. M. Peto - - - - - | „ | 1855. |
| Joseph Tritton - - - - - | „ | 1867. |
| William R. Rickett - - - - | „ | 1887. |

It is appropriate in this place to give some particulars regarding

## THE FINANCES.

On the completion of the work of half a century, the denomination expressed its thankfulness to God by the gift of £33,704, a sum which was partially expended in extending the Mission. Considering the increase in numbers and resources, it is reasonable to hope that the Centenary offering will be three times that of the Jubilee; and that the ordinary income will be lifted to the level of £100,000 per annum. It may be that there are Christians who are called to devote all their means and all their energies to home-work, just as others hear an exclusive call to devote all they have and are to the evangelisation of some heathen land. But these cases are peculiar. Most believers are bound to give money and personal service to the needs that are close at hand, and also to share the cost of maintaining Christ's ambassadors abroad. If there were a great improvement in the matter of personal service on the part of British Christians, the whole character of the Church would be elevated, the reproachful spectacle of heathenism at our own door would be removed, and the fuller consecration would set free a host of labourers and ample means for an attack upon paganism that would soon alter the entire appearance of the contest with ignorance, cruelty, superstition, and sin.

Some figures as to past beneficence will be looked for in this part of our sketch. Taking intervals of ten years, the following are the receipts inclusive of contributions for special objects, but exclusive of the sums raised by native churches (now about £30,000 per annum):—

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| *1792 ... ... | 13 | 2 | 6 | 1852 ... ... | 19,116 | 11 | 9 |
| 1802 ... ... | 2,394 | 14 | 5 | 1862 ... ... | 33,151 | 4 | 10 |
| 1812 ... ... | 4,856 | 14 | 9 | 1872 ... ... | 31,834 | 14 | 4 |
| 1822 ... ... | 12,291 | 11 | 4 | 1882 ... ... | 52,366 | 16 | 7 |
| 1832 ... ... | 13,207 | 13 | 0 | 1892 ... ... | 72,729 | 8 | 3 |
| †1842 ... ... | 22,517 | 12 | 5 | | | | |

The largest amount ever reported in one year is credited to 1889, when the receipts were £80,819 9s. 4d., but of this sum an unusual amount—no less than £11,124 8s. 8d.—was due to legacies.

Comparing periods of twenty-five years, the approximate results may be stated thus:—The contributions of the second period were four times those of the first, those of the third were nearly twice those of the second, and those of the fourth were nearly double those of the third. The receipts of the last twenty-five years have exceeded the entire income of the previous seventy-five years. The totals for both sections of the denomination and for the Zenana Association are these:—

| | £ | s. | d. |
|---|---|---|---|
| Contributed for the Society founded in 1792 | 2,413,566 | 17 | 8 |
| Contributed for the Society founded in 1816 | 178,505 | 12 | 11 |
| Contributed for the Zenana Association founded in 1867 - - - - - | 86,787 | 7 | 10 |
| Gross total - - - - | £2,678,859 | 18 | 5 |

The figures might look ridiculous beside our expenditure on luxuries, and in other respects they discountenance self-complacency, and yet they afford scope for glad thankfulness and hope. In thousands of instances the coins and cheques given indicate a sense of indebtedness to the Son of God, a love of man, a firm faith in Christ's promises, an assurance that our Lord is the lawful Monarch of all people and kindreds and tongues. Poor and rich are thought of by the King as He looks at this tribute paid by grateful love. The young people and children with their teachers come to His mind; for they give one-fourth of the ordinary annual income, and this contribution means that the leaders in our schools are concerned that young minds should be taught to care for the spreading of truth,

* The amount of the first collection. † Excluding Jubilee offerings.

and should be prepared in due course to descend into the mine to rescue the perishing, or to take hold of the ropes as faithful hands, detached by death, one by one relax their grasp. No alchemist ever dreamed of transmuting metal so wondrously as Christ is doing. Under His spell it ceases to be "filthy lucre." It is changed. It vanishes as money and reappears in qualities of character which shall outlast the stars. You give Christ yourself, and that which has borne the image of the earthly begins to bear the image of the heavenly. You give Him gold, and with it He works, so that instead thereof converts are made, Christian homes are created, the works of the devil are destroyed, heaven itself gets new citizens. The money is gone only as the rain is gone, and the sunshine spent, when flowers come, and fruits and harvests and songs. A man once lent Jesus an "upper room," and the Lord did with it what the owner could by no means have done; for in it were spoken the deathless words about the "Comforter," and the Father's many-mansioned House; and in that room the Holy Supper was made for us all. Inviting Jesus to use his dwelling, the good man invited millions thither to learn divinest secrets, and to look into the heart of God. Our possessions ceasing to be ours, and becoming His, acquire a new value, even as the water at Cana became wine; and they are made to bless multitudes, like the five loaves and the few small fishes which, being given into Christ's hands, more than sufficed the hungry thousands. Is the money-question sordid? As the light from the face of Jesus falls upon it, it is transfigured. Now besides the special centenary fund of £100,000 there is talk of the appointment of

ONE HUNDRED NEW MISSIONARIES,

and that is momentous. Easier to multiply your thousand pounds by a hundred than to multiply your one able, enthusiastic, invincible man by a hundred! To pray that in a few years there may be sent forth so large a number of faithful men, fit for this supreme task, requires no ordinary assurance, and bids us seek for a holier, brighter, braver church life,—a clearer vision of God,—a reception of heavenly grace that shall crowd out small plans and inspire the majority of our people to a consecration which shall come much nearer to the implications of our professed beliefs. While it is true that God calls men of splendid intellectual and spiritual power from the most unlikely churches, the miracle ought not to be anticipated. Rather should we deepen and enrich the soil where the trees may grow. The responsi-

bility and joy of extending the Kingdom must be the frequent theme of conversation in Christian homes, so that young minds may have infused into them the aggressive spirit of the Cross; prayers must be more fully charged with the idea that Christ is Lord of all; the posts to be occupied in heathen lands must be carefully studied, and there must be a multiplication of labourers who, by giving more time to philanthropic and Christian work in the alleys, courts, and villages of Britain, shall silence the cry—whether sincere or hypocritical—"The heathen at home are neglected!" A nobler type of Christianity will itself be the prayer that shall not remain unanswered. O God, help us to nurture men who shall be ready for Thy question, "Who will go for us?" And when they volunteer, may we know by what special training they may be best equipped for their lifelong ministries.

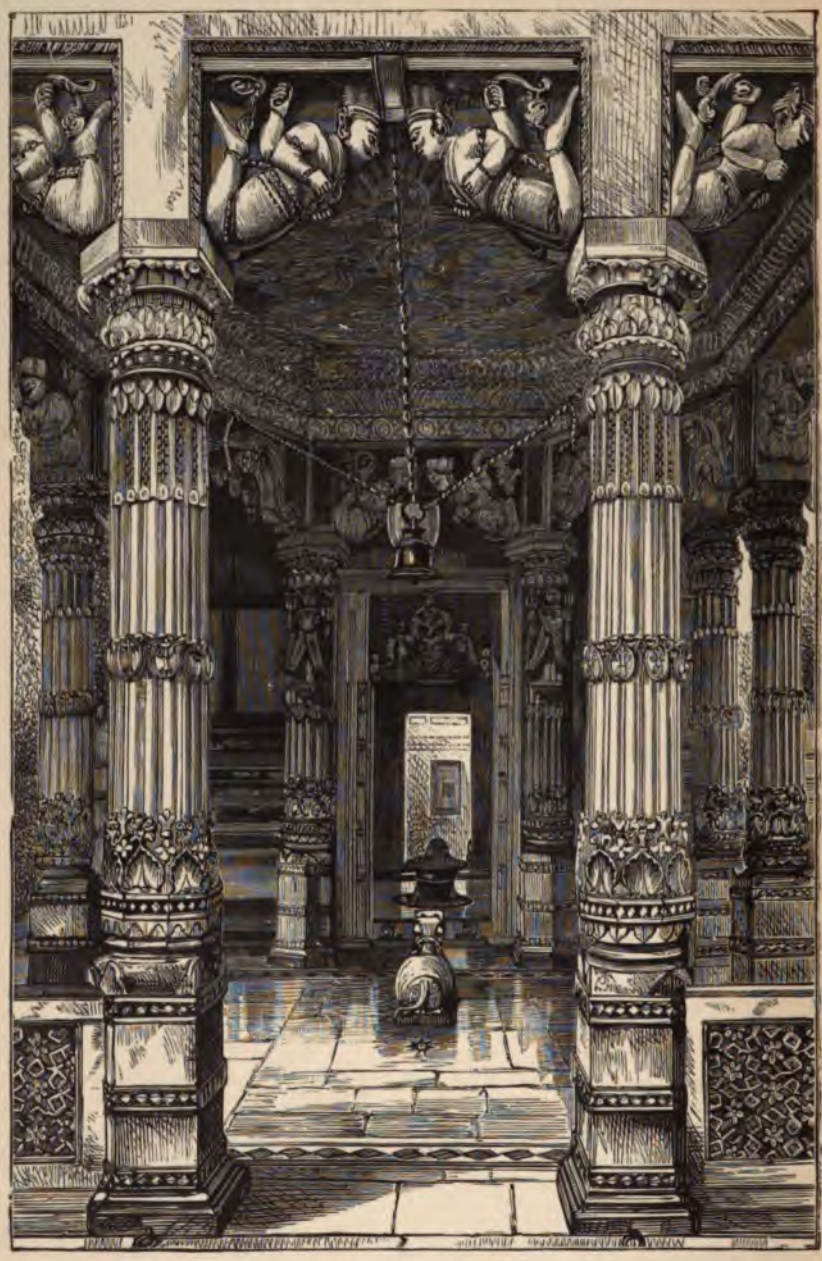
The Christian servant is much more than a mere instrument in the hands of God; he is a member of Christ's body; and, unlike a tool which gets spoiled and worn out in the processes which it subserves, he is improved himself by every improvement he is enabled to effect. There is scarcely anything more valuable among the many valuable things in the writings of Fuller than the following testimony, given as the result of reflection upon his own experience and that of others:—"From the year 1782 to 1792 [the birth-year of the Society] I experienced a great degree of spiritual darkness and dejection. I had sunk into carnality and folly in many instances, and brought such a degree of guilt, shame, and remorse, and distance from God upon me, as deprived me for several years of all pleasure in my work, and in almost everything else. But a little before the death of Mrs. Fuller, I began to recover the lost joys of God's salvation. The trials in my family had a good effect, and my engagement in the Mission undertaking had a wonderful influence in reviving true religion in my soul; and from that time, notwithstanding all my family afflictions, I have been one of the happiest of men. 'Then shall I run,' said the Psalmist, 'in the way of Thy commandments, when Thou shalt enlarge my heart.' And truly I know of nothing which has so enlarged my heart as engaging in a work the object of which is the salvation of the world. I have often observed that many good people miss their objects, and live in doubt about their own Christianity all their days, because they make this their direct and principal object of pursuit. They read, hear, meditate, everything *in order to find out whether they be Christians*. Let them but seek the glory of Christ's Kingdom, the spread of His cause, &c.,

and a knowledge of their own interest in it would be among the things which would be 'added unto them'! If we are so selfish as to care about nothing but our own individual safety, God will righteously so order it that we shall not obtain our desire, but shall live in suspense on that subject; while, if we have served Him and sought His glory, and the good of others' souls as well as our own, our own safety would have appeared manifest. It is thus that God interweaves the good of His creatures, ordering it so that the happiness of one part shall arise from their pursuing that of another, rather than in the direct pursuit of their own. It is thus in domestic felicity, and thus in religion. Blessed be God for thus encouraging a principle which, if it did but universally prevail, would be productive of universal peace and happiness!

"'God is love; and he that dwelleth in love dwelleth in God, and God in him!'"

# INDIA AND CEYLON.

BY THE REV. SAMUEL VINCENT.



TEMPLE OF ALOPI BAGH, ALLAHABAD.

# INDIA AND CEYLON.

1792—1892.

A FORMER chapter tells the story of the founding of the Baptist Missionary Society, and of the departure of Carey and Thomas to preach the Gospel in India. That time is memorable as a great era in the Kingdom of Christ and in the kingdoms of men. Great Britain was growing fast into Greater Britain; the first settlements were being made in Australasia; France was restless at home and abroad, and made all Europe restless; and the youngest of the nations was making a large home for the Old World in the West. A great revival of faith and love had lately spread over England and other lands. Carey and Thomas were now chosen to extend that work, for they themselves had been called by our Lord to share His sorrow and pity for the wide world then lying in the shadow of death; but their missionary zeal seemed to many an impertinence, for the Church generally was still apathetic and the Government hostile to Foreign Missions.

The East India Company had lately "declared that they had hoped the age was become too enlightened for attempts to make proselytes; . . that the conversion of fifty or a hundred thousand natives of any degree of character would be the most serious disaster that could happen, and they thanked God that it was impracticable." But when all hope of Government sanction for missions was at an end, William Carey and the Baptist Missionary Society ventured to obey the command of Jesus Christ, without waiting for the permission of any earthly power. Their conduct drew down upon them hatred, ridicule, blame, and—eternal praise.

But the protection which they had dared to do without was freely promised them by the Danish captain, if on their landing the stringent laws against English residents in India without the

Company's permission should menace them. Denmark has the honour of having established the first Protestant Mission in India at Tranquebar in 1705, and of having sheltered the first English missionaries in Serampore.

The departure of these brethren for India marks the dawning of a new day and the gradual passing away for ever from the British churches of indifference to the claims of the heathen and the commands of Christ. The lands beyond were henceforth to lie for ever upon the heart of the Church at home. In the land they were leaving John Wesley's spirit was alive, though he had died two years before; and the churches quickened for work at home were about to receive a baptism of the Spirit for work abroad. The New Reformation in the British Islands and the United States was to spread through the world. These men were but as the first swallows flying over seas to tell of spring; heralds of the Sun of Righteousness soon to rise over India with healing in His wings.

## I.—INDIA A HUNDRED YEARS AGO.

There was much need of healing both in India and nearer home. For as our missionaries sailed past France, a Revolution was progressing, in strange contrast to that which Wesley, Whitefield, and others had led in Great Britain and America. Louis XVI. had already gone to the guillotine; the queen followed him; and the Reign of Terror began, while Carey and his companions were carried to and fro for almost a month by contrary currents in the Bay of Bengal. Their ship while in the bay might have spoken with that which was carrying home Lord Cornwallis, who had surrendered a British army to General Washington at Yorktown twelve years before; for at the time when England, somewhat ashamed of herself, as she might well be, was losing colonies in the West, she was gaining in the East such a prize, with such an opportunity for usefulness, as God never gave to any nation before. The memorable work of Lord Cornwallis in India was now done; for though he returned twelve years later, it was but to die. He had already won his fame; Carey, who was never to leave India, had all his work to do and all his fame to win. The lowly-minded scholar and the noble governor, who passed each other unawares, were sent like all their successors, though in different ways, to prepare the way of the Lord in that troubled and dark land. The Prince of the kings of the earth was now

sending to India by Englishmen law and gospel—the ordered earthly rule, and the good news from heaven.

## THE LAND.

Let us now look out on the shores, that our missionaries after five months weary voyaging at length reached. What does the name India include? Certainly it includes a greater variety of physical aspects, climates, tribes, races, languages, religions and social conditions than any similar area of the earth can show. Well would it be for India and Great Britain if our countrymen knew more of this their matchless prize and opportunity. As Carey and Thomas passed along the low Bengal coast and slowly moved up the River Hugli to Calcutta, all the land they saw around them was literally the creation of the rivers and the sea. For the rivers in their long journeyings, like weary giants, bring down day and night through the ages great loads of silt, the Himalayan boulders ground to dust, to throw them into the sea; and in opposition to the rivers each incoming tide brings the sand of the sea against the silt of the rivers, and in the strife the burdens fall, and these deposits slowly rise as solid land. They have been traced to the depth of 480 feet, and they cover an area nearly as large as England. This delta of the Ganges, rising but a little above the level of the sea, with myriads of channels for the slow moving waters, is subject to periodical overflowings, when the fields disappear, and the country looks like a vast lake studded with houses upon island mounds, where evergreen bamboos and plantations of mangoes, with "cocoa nuts, date trees, areca and other coronetted palm trees" grow, and where all communication is, at these seasons, by boat. The Bengal plains, like Norfolk with its Broads that artists know so well, have a peculiar beauty all their own. Two of these sluggish rivers, if the Gogra be the true source of the Ganges, rise at a height higher than Mont Blanc, or nearly 16,000 feet above the sea. And these lofty sources lie 13,000 feet below the crowning peak of the Himalayas and of the earth, Mount Everest. This great Himalayan mountain wall, in parts five hundred miles thick, and altogether nearly two thousand miles long, separates India from the rest of Asia, and secures it against invasion from the north. A trough lies between the mountains to the north and the mountains to the south, and here the Indus and the Brahmaputra rise near together, but flow in opposite directions, north-west and south-east, and, when

fifteen hundred miles apart, make their way through the southern half of the great mountain wall; the first leads the five rivers to the Arabian Sea; the second joins the Ganges near Dacca. Between the Indus in the far west and the Brahmaputra in the extreme east, the whole of the vast sub-Himalayan plain is drained and fertilised by the Ganges and its affluents. The waters that supply these rivers are brought up in clouds from the sea by the south-west monsoons, and poured out as rain upon the hills, and shaken out as snow upon the loftier heights, to feed the streams that fret away the mountains and gather themselves into mighty rivers, which provide and then transmit food along all their way for a hundred and fifty millions of our race, who worship them as sacred benefactors. The clouds from the sea, that as rain and as sacred rivers fertilise the plains, carry the mountains slowly back to the ocean and "sow the dust of continents to be." The valleys are being exalted and the mountains and the hills are made low; a picture of the slow, sure, silent changes that these men were to attempt for God in spiritual things. They could see in plains and rivers and mountains an image of the gigantic scale of their Indian tasks. Thomas in later days, from Moypaldiggy, could see the magnificent peak of Kunchinjinga, 28,000 feet above the sea, "speaking ever to the missionary of the people dwelling in ignorance in the valleys at its feet."

South of the great Gangetic plain lie the range of the Vindhya Mountains and the Nerbudda River, with hills and forests and broken lands farther south that have served as a barrier to lessen, if not to stay, the storms of invasion that have rolled in through the passes of Afghanistan, and swept like desolating floods over the rich plains and cities and kingdoms of the North. The South has had its invasions and confusions, but there the ancient Indian life has suffered less than in the north from those changes that come in with successive conquests. The hills called the Eastern and Western Ghats fringe either coast, and run southward to the apex of the triangle of Southern India, which has no navigable river worthy of the name, and derives its chief rainfall, not from the south-west monsoon that waters Northern India from June to September, but from the north-eastern from October to December.

Ceylon, to the south-east of Southern India, has nearly one-sixtieth of the area and one-hundredth of the population of the Indian continent.

### NO UNITY.

Over this vast Indian area of a million and a half of square miles there never existed any true unity. The area that includes Sind, where rain is as rare as in Egypt; and Bengal, where the greatest rainfall in the world is found, has within it many languages, as well as climates, and a great variety of tribes and races that were never one nation, or united in one empire. The so-called aboriginal hill men are found everywhere, stranded upon the hills by the invading races that rolled in as floods and settled upon the richer lands, Aryans in the north, and Dravidians in the south. The Mughal Empire, founded by Muhammedan invaders, the "longest and strongest" empire that India ever had, gave an imposing promise of real unity; but the south was no sooner subdued than the strength of the Empire was seen to be spent, at the death of Aurungzeb, and disintegration and chaos returned, and continued till long after our missionaries began their work.

### CHAOS.

Britons would not shake their heads so sadly at our acquisition of India if they knew of the lawlessness, the slavery, the chaos that prevailed there, and of the desolating wars that preceded our advent to power. For fifty years before the date of Carey's landing, the miseries of vast tracts of India are indescribable. In 1739, Nadir Shah, the Persian, the last great conqueror of the East, sacked Delhi for fifty-eight days, and took back thirty-two millions sterling in plunder! Six times under one leader the Afghans swept through their passes, plundering and slaying; sacking cities, defiling temples, and making fertile and populous districts waste solitudes.

The Mahrattas, who were Hindus, whose first home was the Western Ghats and their first leaders soldiers of fortune and free-booters who paid their troops in plunder, seemed to be the heirs of the dead Muhammedan Empire, and under their later leaders expeditions were made on a vast scale, and robbery was systematised over large portions of the Continent.

Carey and Thomas often saw the ditch that had been drawn around a part of Calcutta as a defence against their raids; for one division of them plundered Bengal, another spoiled the Punjab, Sindia and Holkar looked after the Rajput, Jat, and Rohilla provinces, and the fifth leader of these Mahrattas, years after the beginning of Carey's

work in India, sent his horse on annual plundering excursions into the fertile province of Gujerat.

In 1767 the *Gurkhas* began for the first time their devastations of Nepal, from their mountain fastnesses in the Himalayas; and in 1780 Hyder Ali fell like a storm upon our possessions in the Carnatic. So that from east to west, and from north to south, this generally was the state of India when the strife between France and England gave an English trading company vast territorial powers, and paved the way for British supremacy throughout the Indian Continent. We were not, as so many imagine, the destroyers of peaceful kingdoms, and the usurpers of the rights of princes of ancient lineage. There was little left that was old in India that could be destroyed; even the ancient Rajput organisations owe their present existence to our intervention.* Lawlessness was the law of the land.

Even when Mahratta leaders were settling down to rule over wasted realms, the Pindari bands—the scum and offscouring of India—with whom the Mahratta princes were in full sympathy, went in bands of hundreds or in armies of thousands spreading ruin through Central India, till the largest army Great Britain ever had in India—120,000 men—faced them from the north and from the south, and put away that insufferable scourge. God gave us a mission of mercy to India, not only through our missionaries with His Gospel, but through our statesmen with peace and law. For there were lands equal to great European kingdoms which, for decades and even centuries, were left free from rapine and plunder only for so long a time as served for such harvests to grow as seemed worth the while of the merciless sword to reap. All the multitudinous villages of India (outside the delta of the Ganges) bear witness to this immemorial insecurity. For isolated native homesteads, such as are seen in all peaceful lands, are very rarely found, partly because it was not safe to dwell alone.

That a mere trading company should acquire empire, that just rule and fair order should rise out of chaos, that fabulous revenues should be administered, that provinces and kingdoms should be covered with organisations for which no precedent could be found, that sudden dangers and strong enemies should be faced successfully, and all this happen in a land months away from the mother country, without the occurrence of scandalous transactions and shameless jobbery and

---

* Sir Arthur Lyall.

political crimes, is contrary to all experience and expectation. The conditions abounded with temptations, and even at home politicians were not immaculate. But at the worst time of unavoidable confusion there were never wanting clean hands, cool brains and patriot hearts, with large far thoughts for the good of India and the fair fame of England. The ampler light of recent history shows that Burke and Macaulay were nowhere less judicial than in dealing with this period of unexampled confusion and difficulty.

## THUGS.

Amongst other horrors that overspread India, such as infanticide, slavery, and numberless cruel rites, there was one unmatched perhaps in the history of man. Throughout India, in Carey's day, there were thousands of men called Thugs, both Hindus and Muhammedans, who made murder and robbery their one end and aim in life. From north to south, from east to west, along all the tracks that served as roads, bands of secret assassins in twos or threes or twenties, in the guise of travellers or merchants, the larger bands perfectly organised as inveiglers, stranglers, and grave-diggers, moved about as an unseen death. They joined themselves as timid travellers, or as merchants with treasure, to unsuspecting parties that their spies reported as worth plundering ; and in some lonely spot on the journey, or while smoking and telling tales at night in the camp, at a given signal, when each Thug was already stationed near his victim, they would strangle, strip and bury a whole company so quickly—for the graves were generally prepared beforehand—that in fifteen minutes from the death signal no trace could be found on the earth of their victims, whose possessions were all quietly transferred to these new masters. Nor could these lost travellers be traced or the Thugs discovered, except on rare occasions, in that disordered land with its petty states, and its landowners and rulers often in league with the Thugs, and sharing their gains with them and their goddess. And a Thug of Thugs who had trapped and strangled hundreds of men might regard himself as a man of unsullied honour and of fervent piety ; for the victims would be so many acceptable sacrifices to the goddess Durga, Bowani, or Kali.

India was a land where religion and morality were divorced, where cruel practices and bloody rites abounded ; a land where men who knew the Vedas and the Upanishads, and had the purer ancient faith

of earlier days, lacked light or love or courage to raise their voices against the abundant slaughter of infant girls as amongst the Rajputs, the sale of children as slaves, the actual marriage of girls under ten, the burning or the burying alive of certain widows, hideous austerities and mutilations, and the devotion of whole castes of their countrymen to robbery and murder.

## II.—THE RELIGIONS OF INDIA AND CEYLON.

Hitherto our policy had been to leave these people to their old and cruel superstitions, but now these two men, Carey and Thomas, were come with other thoughts. They came, even before the advance guard of the King's army, to turn a continent into a battle-field, where the religion of Jesus Christ should contend with the old religions of India before the eyes of the world and the ages.

They were there alone to attempt great things for God. The things were so great that the world mocked them. They were like two men with pickaxe and spade before the Himalayas; but they set to work with hopeful hearts, because they were told to do so by One who could say to this mountain mass, Be thou removed. Indeed one of the great religions of India, Buddhism, after a prevalence of eighteen centuries, had long before their coming practically vanished from its native land. They had faith that both Islam and Hinduism would also disappear.

### BUDDHISM IN CEYLON.

The story of Gotama's life is of undying interest; and in his teaching maxims of exquisite beauty and worth abound. But Buddhism is an atheistic system whose founder has been deified! It has also in its journeyings down the ages and into many lands assimilated other gods. Its charm at first was the Eternal Rest it promised, and the Equality amongst men that it declared. And yet it is pessimistic to the last degree. Existence itself is Evil. The path out of Existence is the way of Salvation. Its specific for the ills of the race is universal celibacy, that the race may cease. For the living, blessedness consists in loss of personality and of conscious existence, attained by intense contemplation. It is suicide by mental abstraction. This heaven of extinction the multitudes of course cannot climb; they do not take the way to it until after long transmigrations and lingerings in many heavens. Karma is the balance in the bank

at the moment, the balance of good and evil from all the transactions and existences of the past. Great loss sends men to innumerable hells, great gain to innumerable heavens. And Karma is increased in modern Buddhism, not only by kindness and pureness, but by prayers turned out by prayer-mills driven by wind or stream. But the goal of all is the blown-out flame, not only of desire, but of the individual who desires. It is salvation by self and for self to end self.

Its adherents are now reckoned, by scholars, as only one hundred and not four hundred millions, and it ranks fourth amongst the great religions, Christianity taking the first place, for the number of its followers.* But our missionaries saw nothing of Buddhism till Mr. Chater in 1812 founded the Mission in Ceylon. Exoteric Buddhism has its home there, esoteric in Tibet. It is a faith fast falling into decay.

### ISLAM.

But in India there was Islam to encounter, with its sublimely simple creed: One God! And there was the hiding of its power; that was the secret of the spell it cast and the hold it kept upon the minds of rude and cultured, bond and free; that was one great source of the fiery zeal that spread abroad the faith so quickly and so far at the first. The measureless transcendent greatness of God and the duty of submission to His resistless will was a message of power. Christianity has a glad Amen to its own truth which Abraham held, a truth which Jesus Christ crowned with grace when He taught us to call that God our Father. It was a new revelation to the myriads that heard it from Muhammed. Parasitic growths went twining and climbing about its colossal greatness and majestic simplicity; but what measure of conscious imposture was in the man whose name as the One Prophet is joined in the creed of Islam with the One God, is a case not perhaps within the jurisdiction of our little courts, which often anticipate the judgments of the Final Court of Appeal. It is enough for us to see that while its central and "sustaining truth" shines clear in Christianity, the system itself must die.

Polygamy, with the subjection and degradation of women, and the denial of all liberty where Islam is supreme, and the allurements of a voluptuous paradise of eternal sensuality—these things inextricably intertwined with the name and system of Muhammed—are its doom. The glamour that attended Islam as a conquering and imperial power

* Sir Monier Williams.

is gone, and the empire has passed over to us. More Mussulmans are found under the sceptre of our Christian Queen than under any Muhammedan ruler.

In India Christ and Muhammed meet face to face, and our brethren were amongst Christ's first soldiers there. Islam numbers over fifty millions of adherents in India, chiefly in the East and in the West, but vast multitudes, especially in Bengal, know almost nothing of the faith which they profess.

### HINDUISM.

The faith of India is Hinduism, with, perhaps, two hundred million adherents, and that is a system which no man can accurately define. Sir A. Lyall describes it as "an esoteric Pantheism" in the form of "an exoteric Polytheism." Hinduism developed from Brahmanism in conflict with Buddhism, as Brahmanism itself developed from the simpler faith of the Vedas. The rule of the Brahman is the soul that gives it unity; it is embodied in caste, whose sway, yielding and unyielding like chain armour, answers to every breath, to every movement of the national life, and yet holds it all in an iron bondage. Caste is an encumbrance and a defence; a guild, a trades union, a sick club, a poor law, a public opinion. Without it life is not worth living; and to abandon caste is to proclaim that you have found something better than life. Multitudes of the hill tribes pass yearly under the influence of the Brahman and the shelter of caste; and Hinduism absorbs adherents by the attraction of its mass and its social advantages, without being a missionary faith. The spiritual supremacy of the Brahmans, interrupted for many centuries by the rise of Buddhism, dates back three thousand years. These men, and the Indian village life, especially that of the North-West and the South, take you back to the Aryan days. But all Brahmans are not philosophers and priests; they are far too numerous, with their endless divisions and sub-divisions, to subsist upon even Indian bounty. There are Brahman cooks, carpenters, and soldiers; but all Brahmans are of the sacred twice-born race. Some of them live only to eat and marry. The food and the wives are given as though to a god. Little girls are offered by loving parents in marriage to old men who may be near to death, with forty or fifty wives already. The sanction of ancient usage blinds Hindu society to the merciless cruelty of such a custom. Millions in India would drink the water in which a Brahman had washed his feet as a purge for their sin.

"THEY THAT MAKE THEM ARE LIKE UNTO THEM, SO IS EVERYONE THAT TRUSTETH IN THEM."

The worship in Hinduism is infinitely diversified. Its Pantheon, roomier than that of ancient paganism, contains three hundred and thirty million gods. Is this an expression, however distorted, of man's hope in the variety and abundance of divine help for human need? The people, however, had no clear thought of God, and yet for three thousand years the oldest of Aryan prayers had gone up: "Let us meditate on that excellent glory of the divine Vivifier; may he enlighten our understanding."* It sounds like the voice of man's heart calling itself to meditation, and crying for light to the "sun behind the sun." But the philosophic Brahman who repeated that prayer looked calmly out upon the jumble of cruel, lustful, capricious gods, watched the rise and fall of sects that gathered about some famous reformer; saw Jugganath lord of the world worshipped, whose offering is a flower, and at whose shrine all castes may eat one bread and be undefiled; or saw with equal unconcern Kali worshipped, whose necklace is of skulls, who delights in blood and especially in human sacrifices. Let all these votaries feed the Brahman at the birth, the marriage, and the death, in season and out of season, and let caste rules have due observance, and any creed under the sun may house itself in Hinduism, where priestesses are devoted from infancy and trained to be common strumpets, attached to temples or wandering together through the land, and where a sacred sanction has fostered and sheltered infanticide, child marriages, polygamy, prostitution, sati (or suttee), and thuggee. After this life, endless transmigrations are for the many; and union with the Supreme is for the few, to whom the Brahmic bliss is possible on both sides of death.

If a man believed merely in the survival of the fittest, and had no faith whatever in the supernatural, he might confidently expect Christianity to outlive these three religions which are found to-day in India and Ceylon. What hopes then ought we to cherish who believe that our Lord is the Light of the World; and that all authority in heaven and earth is His? With that faith our brethren entered India.

## III.—BEGINNINGS.

Carey and Thomas, on landing in India with the "good news," were under England's ban for their obedience to Jesus Christ; and the vast majority of British Christians were indifferent to the great

* Sir Monier Williams.

movement of the age. "Use and wont" blunt the conscience and blind the eyes in England as well as in India. Missions, like a two-edged sword, were to smite apathy at home and superstition abroad. These men did as much for Christians as for heathens, as much for England as for India. They carried Christ's banner into danger and shamed the Church into an advance. From that time to this missionaries have never ceased to co-operate with British soldiers, statesmen and judges in the great work—civil and sacred—that God gave us to do in a land of confusion and the shadow of death.

### JUSTICE.

Two great measures of this period call for a passing notice. Before Lord Cornwallis left India he had established, through the earlier labours of Sir William Jones, the Supreme Court of Criminal Judicature in Calcutta, and laid the foundation for the efficient administration of justice throughout a lawless continent. But for weary years the people of India, and also of England, had to endure civil courts that were dilatory, technical and ruinously dear.

### THE PERMANENT SETTLEMENT.

But the most famous measure connected with the name of Lord Cornwallis is the Permanent Settlement of Bengal. It was an honest attempt to secure a steady revenue from the land, to turn the zemindars, or farmers of the land revenues, into landlords; and also to guard the rights of the ryots, or tenants who tilled the soil. A pledge was given that the Settlement should be "permanent." The measure gave immediate confidence, but was in many ways a mistake. The condition of Bengal was utterly unsuitable to form a fair basis for an absolute and permanent settlement. When Carey landed, in the year of its passing, the results of the famine of twenty-four years earlier were still to be seen everywhere. A third of the population of Bengal had perished, and three-fifths of its area were "an uncultivated jungle abandoned to wild beasts and serpents." Men, who were then made landlords on easy terms, grew fabulously wealthy as population increased. The measure was passed without due knowledge of Indian tenures and tenant-right, and with undue regard to English notions: this settlement will be mentioned again when the India of to-day is considered*; but it prepared the way for such a

* Page 78.

wise and varied arrangement of the land revenues, to suit the different localities in India, as would alone give lasting fame to any nation, and is one of England's chief glories in the East.

### CAREY AS A FARMER.

Carey, as we may see by his "Enquiry," hoped to support himself and family in India by cultivating the land.

But before he could find a field for work, hindrances and disappointments beset him at every step. He knew that while they stayed in Calcutta they might at any moment be ordered back to England, as persons resident in India without the Company's permission. The little money that the sanguine estimate of Thomas proposed to keep them for a year was soon spent, and Carey had seven persons to provide for in a strange land; two of the children fell ill, and he heard little but reproaches from his wife; and once and again he writes in his journal, "dejected." But he seized every opportunity of learning the language and talking with the natives. He visited daily the places of public resort to tell his message.

With the aid of his pundit he discussed with Muhammedans "the relative merits of the Koran and the Bible in a kindly spirit, to 'recommend the Gospel and the way of life by Christ.'" Later there is a record of an acute and kindly talk with Brahmans. And he is "very weary" walking fifteen or sixteen miles in the sun to borrow money. At Bandel he met Kiernander the Danish missionary, then in his eighty-fourth year; and would have settled at Nuddea, famous for its University and Sanscrit learning, but could get no land. Finally he moves almost penniless forty miles east of Calcutta to take a few acres of land within a quarter of a mile of the impenetrable forests and swamps of the Sundarbans, a region once populous and fertile, but cursed with pirates and then abandoned to wild beasts except where salt was manufactured. Around the Englishman with his gun came the timid Bengalis to settle in hundreds, and even thousands, now that the tigers were to be kept away. He mentions that tigers had taken off twenty men that season from the Government salt works in the district. This characteristic timidity of the Bengalis, who flock about this one man and his gun, may suggest the diversity of the peoples of India; for while she furnishes some of the bravest soldiers in the world, Sir John Strachey thinks that a single Bengali soldier is not to be found in all the Indian armies. Here he met an Englishman who, though a stranger, welcomed the family into his

house till their own was ready, and later married Mrs. Carey's sister. With a little assistance from the natives Carey built his bamboo house, and hoped to bring down with his gun the wild hog and deer and fowl for the table.

Here this heroic man, with his foot hardly firm on the soil of India, almost penniless and friendless, writes home, "I think the Society would do well to keep their eye toward Africa or Asia;" and again, "Within India are the Mahratta country and the northern parts of Cashmere, in which, as far as I can learn, there is not one soul that thinks of God aright." Still earlier he had written: "Africa is but a little way from England; Madagascar a little further on; South America and all the numerous and large islands in the India and China Seas will not, I hope, be passed over. A vast field opens on every side. Oh! that many labourers may be thrust into the field." These words might mean less if they had been written in an easy chair, with feet on fender in an English home; but he who writes this is enduring hardness as a good soldier, yet his eye is upon the regions beyond. Even India is not big enough to fill his heart or satisfy his ambition, for the Captain he serves under is the Saviour of the world. When Sydney Smith sneered at the "Consecrated Cobbler," who with other Methodists had gone to make converts of the pundits of the East, he knew nothing of the real William Carey; and, if he had seen him at his hot prosaic work near swamp and jungle, even then he would have recognised no hero. "Brother Carey's farming" would have seemed a sorry business in the pages of the *Edinburgh Review*, and as little connected with the Kingdom of Heaven as the Carpenter's Shop in Nazareth. With sadness in his home, no remittance expected from England for months, and all his money spent, Carey kept a brave heart and expected "great things."

### CAREY AN INDIGO PLANTER.

Sudden and unexpected deliverance came. The upsetting of a boat near Calcutta seems to have saved the Mission from utter failure. The disaster which brought bereavement to old friends of Thomas called forth a loving letter from him, and renewed an old friendship, and led to the engagement of the two missionaries to superintend two estates, as indigo planters, at a salary of about £250 per annum, with the promise of a share in the profits besides. The offer was gladly accepted, and Carey saw in this opening an opportunity of

serving the Mission more vigorously than ever, without cost to the Society, whose funds he would now set free for other work. The missionaries had always hoped to support themselves, and then to use the Society's gifts to extend the Mission. When the news of their new employment reached home, friends with a paternal care wrote a serious and affectionate caution to Carey, "lest he should allow the spirit of the missionary to be swallowed up in the pursuits of the merchant;" then the humble man wrote home that, after a bare subsistence, all his money was spent in the translation of the Bible and a school. "I am indeed poor, and shall always be so until the Bible is published in Bengalee and Hindoostanee, and the people want no further instruction." So Carey soon settled at Mudnabatti, thirty miles north of Malda, as an indigo planter, and received from the East India Company a licence, for at least five years, which would not have been granted to him on any terms as a missionary. Indigo-planting, though diligently followed, left him much leisure, and was no more the business of his life than tent-making was Paul's. His fervent spirit made the secular employment a sacred opportunity. Congregations of from two hundred to six hundred people, Mussulmans, Brahmans and other classes of Hindus, gathered to hear the Gospel; "and many who are not our own workmen came from the parts adjacent, whose attendance must be wholly disinterested." "Almost all the farmers for nearly twenty miles round cultivate indigo for us, and the labouring people, working here to the number of about five hundred, so that I have considerable opportunity of preaching the Gospel to them." And in this district, twenty miles square, containing two hundred villages, he was "continually going from village to village" to publish the Gospel. "The pursuits of the merchant" were permeated by "the spirit of the missionary." Here Carey worked at the Bengali translation of the Bible; studied Sanscrit and read the Mahabharata; heard with joy of the brethren who were to be sent to Africa with the funds which he and Thomas had set free; compiled a dictionary of Sanscrit, Bengali and English, and bought a wooden printing press, the homely beginning of a magnificent work, to print the Bengali Bible, whose entire cost he and Thomas intended to bear. Here he established the first school for native children "ever set up by a European in Hindoostan"; with Sanscrit for Hindus, and Persian for Muhammedans, and "with various branches of useful knowledge, and the doctrines and duties of Christianity" for all. Forty boys were in attendance in 1799. Thomas, busy at indigo-

planting, sixteen miles to the north, was unwearying in his care for the sick; "the cures wrought by him," Carey says, "would have gained any physician or surgeon in Europe the most extensive reputation," and he was a thoroughly effective preacher in the vernacular. Native inquirers came who excited great hopes, that almost all drooped and died; Government officials, however, resident about Malda profited by the preaching of our missionaries. In 1797, they together paid an interesting visit to Bhotan, and hoped to plant a Mission there. Large plans and holy diligence at humble tasks filled all their days.

### A SATI (OR SUTTEE.)

It was toward the end of Carey's residence in Mudnabatty, and during a visit to Calcutta, that he saw a sati, or the burning of a widow upon the funeral pyre of her husband. This inhuman practice, justified by the Brahmans only by a shameful change of a single word of their sacred text, was long excused and defended by professing Christians. But now began that series of indignant missionary remonstrances that touched the conscience of Great Britain and the world. Carey could now speak and write as an eye-witness. In his account one sees, as in a drama, the contrast between the West and the East, the conflict between Christianity and Hinduism. Carey, with vehement emotion, told the Brahmans and the friends of the woman that "it was a shocking murder"; while they as confidently reply, "'Tis a great act of holiness." As he draws the picture of the woman mounting the pile, and, in order to show the foreigne rthat her death was voluntary, dancing there with extended hands before she puts an arm under the neck of the corpse, and suffers herself to be buried under the light, dry "cocoa leaves" that will soon leap into flame all around her, one wonders what such women may have to do for Christ; what the transmitted heroism of more than two thousand years may yet effect in His service; for to such a fate as this tens of thousands of Indian women have looked forward, almost from their cradles, for ages. There are great qualities for Christ's use in the races of India; and even in Bengal, where soldierly qualities fail, death by fire has been borne with heroic fortitude by myriads of women.

### FOUNDATIONS LAID.

By this time the foundations of Carey's usefulness and fame were laid, though, as usual when only foundations are laid, nothing notable

seemed done. And now the missionaries are to be unsettled again; for Mudnabatty, besides being unhealthy, was not a suitable place for the indigo plant, and the seasons had been unfavourable, and the factories were to be closed, as Mr. Udny, the proprietor, had lost much money. That business, however, can hardly be called a failure that fed two such servants of God, and nourished the infant Mission of the modern world.

But was much accomplished in those years? No! and yes! If a deputation of shrewd godly business men had gone to Mudnabatty to look for the worth of their (or other people's) money, they might have been disappointed. What could they reckon as assets? A school for boys who paid no fees and had to be fed into the bargain; not a single native convert; only hopeful signs that came to nothing, and some inquirers; there were also some Bengali translations which would be most expensive to print and circulate. But now we can see that great things were done. The first missionary school had been started in India, and a pattern set, however imperfect, that both churches and Government would follow, till elementary education should reach all Indian children. The first translation of the whole Bible had been made into Bengali, and the literary language itself was in a manner made by this man, who stands first in giving the Bible to all the Indian races! Here was the first Protestant Mission started by an Englishman to reach all the nations; the first attempt made by our countrymen in modern times to deal straight with Christ's command. These things were larger than they then looked; small beginnings that were leading on to greatness.

## EUROPE HEARS.

Long before all that they had done could be known in England and in the wider world, when nothing but this was known, that men had gone abroad with the Gospel for the heathen, that they were actually on the ground and in the enemy's country, people began to see that a work was begun which marked a new era. The daring invasion of India by these two soldiers of Christ stirred a few great hearts to their depths, and their voices roused multitudes to see what a great war was a-foot, and that companies and regiments must be raised; and so there arose other missionary societies in many lands, and the crusade of modern missions summoning Christendom to the conquest of the world for Christ was begun. On reading our first Periodical

Accounts, published in 1794, Robert Haldane "sold all that he had," and devoted £35,000 to the work of Missions. Soon after the London Missionary Society arose (1795), the Church Missionary Society (1799), two societies in Scotland, one in Edinburgh and one in Glasgow, and one in the Netherlands; and these two men (Carey and Thomas) heard in their loneliness that their Lord had used them to call up a slumbering Church to watch with Him and to run for Him till all lands should hear of His love.

Fuller had no need now to turn into back lanes to hide his tears. Scotland, especially, gave him good cheer. The example of the Haldanes was enough to stir any people, and no land is more profoundly and enduringly moved by noble deeds than Scotland.

## REINFORCEMENTS.

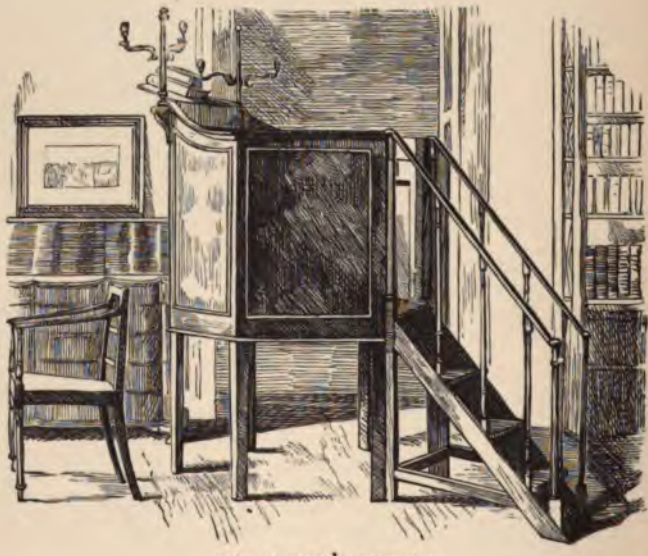
In England, too, money and men were soon forthcoming, and Marshman and Ward with others joined the pioneers.

A Danish ship carried our first missionaries to India, and an American ship carried out our reinforcements. The captain throughout his life helped on the missionary cause in the United States, where he and the Rev. William Staughton, of Philadelphia, who when in England was one of the earliest friends of the Mission, led the way in the West to those great modern missions that well become the land of Edwards and Brainerd, and Eliot and Judson.

High influence was used through Mr. Charles Grant, at that time "the most influential of the Company's directors," to get a passport for the brethren to go out as missionaries, but in vain. He counselled them, however, to land at Serampore, fifteen miles above Calcutta, and to put themselves under the protection of the Danish flag. Here they were boldly entered as Christian missionaries and promised protection, Ward using a Danish passport to enable him with safety to visit Carey.

Our British Government exercised great vigilance, for thirteen years after the landing of Marshman and Ward, lest the religion of Jesus Christ should infect Hindus and Muslims. The Danish Governor, who "had enjoyed the ministry of Schwartz," attended on Sunday the first service that Mr. Ward held in Serampore, and pressed the brethren to settle there. Carey used all his influence and exhausted every effort to get the Company's permission for the new missionaries to settle down with him at Kidderpur, twelve miles from Mudnabatty, but all

DR. CAREY'S, DR. AND MRS. MARSHMAN'S, AND MR. WARD'S CHAIRS.



DR. CAREY'S PULPIT.

in vain. As a last resort, he set out for Serampore on Christmas Day, 1799, to make his home there.

## IV.—SERAMPORE.

At Kidderpur, the place of Carey's choice, the Mission, humanly speaking, must have been a failure. At Serampore, whither necessity drove him, the Mission was to astonish the world with its success. Their own way would have ruined them and their plans. Their many disappointments were the doors that a kind Master kept shutting for them on ways that led to failure.

### "THE FIRST THREE."

In a spacious house and grounds which they ventured to buy, Carey, Marshman, and Ward, that three-fold cord of our early missionary strength, lived and laboured. They were men worthy of one another, of their cause, and of their time. By their labours and gifts and goodness they made the name of Serampore a household word for ever throughout the Christian world. Here Carey carried on his work of translation which Ward saw through the press. Ward had been a printer and a successful journalist, and left a lucrative employment to become a student for the ministry, "to incur," he writes, "the displeasure of the mermaids of professors, half sinners, half saints; to live, perhaps, on thirty pounds a year, to warn men night and day with tears, to tremble lest I myself should be a castaway."

Marshman had been a weaver and then a schoolmaster. His linguistic abilities surprised even Carey. He and his gifted wife, whose labours for the Mission and India were hardly less than her husband's, opened schools whose profits soon amounted to a thousand pounds a year. Here all the missionaries lived together as one family, in a self-denying, laborious holy unity, after the manner of the Moravians, having one table and one purse. Thomas, in a letter to the Rev. W. Staughton, of Philadelphia, thus describes his colleagues: "The indefatigable Carey, a man made on purpose for the work; Mr. Marshman, a good scholar, a circumspect Christian, a diligent, persevering man, with a soul easily put into motion by every fresh view of the abominations and perishing condition of the heathen on the one-hand, and by every ray of hope of their salvation by any means on the other; Mr. Ward, a printer, a regular warm Christian; zealous without en-

thusiasm ; a man of circumspect walk, with a care of souls upon him ; a man acquainted with the fulness and freeness of sovereign grace, and the efficacy of appointed ordinances ; one that ploughs, sows, and harrows, without forgetting the rain and the sun, and one that remembers the rain and the sun without forgetting to plough ; and lastly, one John Thomas. This man has one ground of hope at the very opening of that text, 'And base things of the world, and things that are despised, hath God chosen.'"

### FIRST-FRUITS.

Here at last, at Serampore, the first-fruits of the harvest appeared for which Thomas and Carey had so long waited. And it is worth noting that Medical Missions at least share the glory of winning one who is said to be "the first native Christian of North India, of whom we have a reliable account"*—Krishnu Pal, a carpenter. This man had dislocated his arm, and after Thomas had set it he began to talk "with his accustomed fervour" on the folly of idolatry, and the great truths of Christianity. Krishnu had heard something of the Gospel before, and now sought regular instruction, and soon with another convert deliberately broke caste and asked for baptism. The news that he had broken caste drew a mob of two thousand people about his door ; they dragged him before the magistrate, who at once dispersed the crowd, commended the man for obeying his conscience, and, at the request of the missionaries, set a Sepoy to guard his house.† What might have happened under an English magistrate ? Many years later than this, under British jurisdiction, native Christians were publicly beaten with canes for refusing to drag an idol's car !

On the 28th of December, 1800, Carey was a grateful man as he moved down to the waters of the Hugli to baptize his eldest son and Krishnu, in the presence of the Danish Governor and "a dense crowd of natives." But a dark cloud chequered the day ; for Thomas, who had suffered numberless disappointments from apparently hopeful converts who drew back from the decisive step of breaking caste, was now mad ; the joy of this delayed success was, for a time, unbearable ; and Mrs. Carey's sadder and hopeless madness was a still heavier burden to Carey in his home ; so that one of the greatest of human sorrows mingled with the divine joy of that memorable day.

---

* Dr. George Smith's "Life of Carey."

† Periodical Accounts.

Soon after, caste was utterly broken, for Christ's sake, in eating, in marriage, and in burial; and converts from the highest caste Brahmans were baptized; the "impossible" had been achieved!

### BENGALI NEW TESTAMENT.

Within two months followed another notable event in the history of Missions; the Bengali New Testament was printed, and the first copy "was placed on the Communion table in the chapel, and a meeting was held of the whole of the Mission family and of the converts recently baptized to offer a tribute of gratitude to God for this great blessing." In communicating this intelligence to Mr. Fuller, Mr. Ward, with his characteristic modesty, remarks, "I think there have been too many encomiums on your last missionaries in the sixth number of your Periodical Accounts. I cannot get out of my mind a public show while I read these accounts. Very fine missionaries to be seen here; walk in, brethren and sisters!" But "No. 6" is written as soberly as became the facts of the case, for there *were* "very fine missionaries to be seen," as the world now knows well.

### CAREY'S HONOURS.

Three months after the completion of the Bengali New Testament, Lord Wellesley appointed Carey teacher of Bengali, and soon after of Sanscrit, in the College of Fort William in Calcutta, founded by this great Governor-General to carry on the education, especially in the vernaculars, of the younger members of the Civil Service. Here the salary was at first £700, and, with the full professorship, rose finally to £1,800. The missionary brotherhood at once relinquished the occasional pecuniary aid that had reached them from England, and increased their princely contributions to the Mission.

This autumn, after restoration to mental health and a renewal of his ceaseless labours, Thomas passed away after much suffering. He was a man whom all men must blame, pity and admire; a beloved physician, a tireless evangelist, hasty, lavish, imprudent, unselfish, hopeful, brave; a man with Christ and India ever in his heart!

Ward now began to itinerate, and to use the Bengali with an easy mastery that drew crowds of hearers wherever he went. The first missionaries mapped out in their own practice the three-fold labours of their successors ever since—in preaching, translating and teaching; and a medical missionary, with a fine popular gift in vernacular

preaching, led us to India, and won our first convert there. It never occurred to the pioneers to decry any method of missionary activity, but to try all methods as occasion served, and in all they had success.

### A CRUEL PRACTICE ABOLISHED.

In 1802 the first legislative blow was dealt at the inhuman practices of the Hindus. The sacrifice of children at the annual festival of Gunga Sagor was prohibited, on a report ordered by the Supreme Council and drawn up by Carey and learned pundits; and when the noble Chamberlain and young Felix Carey, with native evangelists, attended that festival in January, 1804, not a child was sacrificed.

The abolition was absolute and peaceful from the first. By resolute action sati might then have been as easily abolished, as Carey often urged; but though that enormity lingered a quarter of a century longer, and numbered its victims by thousands, the exposure and remonstrance had begun that finally awakened the conscience of England, and abolished ancient cruelties over a continent. In that service to humanity our brethren stand pre-eminent.

### SUNDAY SCHOOLS AND BIBLE SOCIETY.

In July, 1803, Carey's sons and Mr. Fernandez, Carey's first convert and a generous friend of the Mission, started the first Sunday-school in India; and three months before the British and Foreign Bible Society was founded in London (1804), our missionaries had proposed to print at least the New Testament in seven languages of India, using their own press and employing the pundits in the College of Fort William in the work of translation. They appealed to their Society at home for help in this new and magnificent enterprise. The "great things" that these men were for ever attempting will fill any man with wonder who remembers that they were but pioneers, and that it is easy to travel over roads that were hard to make—these men were the road-makers.

### NEW STATIONS.

At this very time, too, they were planning new centres for the Mission "in the interior of the country"; and, as the new missionaries were expected to support themselves according to the fashion of the time, this extension would have been easy if Government had not hindered, and if Careys and Marshmans and Wards could have been had by the score; they themselves thought this simple enough.

## OPPOSITION.

It was well for the missionary enterprise, and for all the churches interested in it, as well as for England and India, that three such men were its leaders; for now at home and in India, for a period of eight years, with a truce in the middle of the war, that gave delusive promise of a lasting peace, there was a passionate and remorseless opposition to Missions that to us seems almost incredible. The period extends from the death of Lord Cornwallis, who returned to India after a twelve years' absence only to die, in 1805, to the coming of Lord Moira in 1813.

For years fear of the consequences of preaching Christ in India haunted the parochial minds of certain vestrymen who posed as statesmen. Underlings naturally shared that fear. Our brethren were continually thwarted in their work. They began preaching in Calcutta, but were soon forbidden to continue it; then they were allowed to preach, but only in private houses; then again they were permitted to preach in chapels, and then all "attempts by voice and pen to convert natives" were to be suppressed. Missionary tours were to be abandoned, and no stations beyond were to be started, and even the liberty that Hindus and Muhammedans and Roman Catholic priests enjoyed was denied to these English Protestants; and still later the press was ordered to be removed to Calcutta, an order soon cancelled, and a censorship over it was threatened.

Two incidents increased the storm. At Vellore, in 1806, stupid military orders were issued about beards, turbans and caste signs. The Sepoys suspecting designs upon their caste, mutinied, and the bloody rising that followed was cited as a reason why missionary work amongst people so susceptible ought not to be allowed! Then, many months later, a tract was published at Serampore, chiefly consisting of a translation of a part of the preface to Sale's Koran; but a Muhammedan convert, an excellent translator, with more zeal than wisdom, had added some opprobrious epithets to Muhammed's name. These were not noticed, as the man was much trusted, and though full explanation was given, and the tract recalled, the press was regarded as incendiary, and the missionaries were branded as dangerous to the Empire.

One party denounced all interference with Hinduism, because of its blameless and beautiful character. "Hindu Stewart," an Englishman "converted" to Hinduism, led that party, but their naked follies

helped the movement they hated. Others, professing all desire to spread abroad Christianity, believed that under the happiest conditions this was all but impossible in any heathen land ; and that it was not only impossible, but utterly absurd when attempted by "a nest of consecrated cobblers," Methodist "tub preachers, and apostates from the anvil and the loom."

### THEIR SUCCESS.

But even when the laughter was loudest at the impudence of these penniless Baptist artisans, rushing in where the rich and the wise had feared to tread, these contemptible people had achieved a splendid success. There was abundant preaching in the Indian vernaculars, welcomed by crowds of natives long after the mere novelty was gone ; there were large portions of the Scriptures translated into several of the languages of India, and some of the famous Indian classics translated into English ; there was a native church composed of men of the highest as well as the lowest caste, sending out its own members as evangelists ; there were three missionary leaders who supported themselves and then jointly contributed thousands a year to the Mission work, and who, amidst enormous labours, cared for the ignorant children in schools, and gathered even outcast children into unsectarian shelter, and were ever projecting new toils ; and chief of the three (though he always esteemed the other two more excellent than himself) was seen a man chosen and paid as a professor by a Government that hated Missions—a man whom Lord Wellesley years before had highly complimented, in the presence of the most brilliant assembly in India, for his proficiency in the languages of the East. Their lowly origin now seemed chosen of God to give greater prominence to their holy lives, abundant labours and splendid achievements, which proved the peaceful possibility of what the mocking world had called quixotic, dangerous, and impossible !

While the early storm was upon them, the wife, whose madness had darkened the home for twelve years, and shown the nobleness of the man so tried, died of a fever ; and the next year, Carey, who had just before received a doctor's degree from Brown University, married a Danish lady, of noble birth and fortune, whose spirituality and culture made her the constant helper of her husband, even in his learned labours, and a great aid in all the good works of the Mission ; her special love, however, was reserved for the girls of India and their

THE KING (FREDERICK VI) AND QUEEN OF DENMARK,

THE ROYAL FRIENDS AND PROTECTORS OF MISSIONARIES

schools. This marriage was one of perfect happiness till her death, thirteen years later.

In 1806, Henry Martyn, won to the cause of Missions by hearing Simeon's praise of Carey, had come to Serampore; and with Brown, Provost of Fort William College, Buchanan, and many others, enjoyed delightful fellowship with our missionaries; often meeting for common worship, especially in what is still called Henry Martyn's Pagoda, a deserted heathen temple, which they changed into a place for Christian conference and prayer.

Manning, the friend of Charles Lamb, and "the most accomplished scholar in India," was attracted to Marshman by his Chinese attainments.

### ABUNDANT LABOURS.

It was a time of immense literary activity for all three of the missionaries. They packed their long days full with abundant labours. Carey, besides his college duties, correspondence, miscellaneous philanthropies, and famous garden, was daily busied in several translations of the Scriptures, and also in translating Indian classics, and took his full share of preaching. Marshman, besides his school, toiled at his translation of the Bible into Chinese, and published a translation of Confucius; and Ward, while he worked the press, and endeared himself to colleagues and natives by cheerful godliness and constant preaching, wrote his book, "A View of the History, Literature, and Mythology of the Hindoos," a book which Dr. George Smith in his noble "Life of William Carey" calls "unrivalled" still, "except for the philosophy of Hinduism," where naturally early writers are at a disadvantage.

Through evil report and good report, the mission work went on under the shelter of Denmark. The Bengali Bible was at length published, and then, as though the tension of the work had been too great, the next day Carey was smitten down to the brink of the grave by a fever; and Marshman took his place for a time at the College of Fort William. Carey's first letter home after his recovery shows that during his illness his eyes were still directed to the regions beyond, and he pleads for a mission to Siam, Pegu, Arracan, Nepal, and Assam; but he says nothing of extending the Mission in a territory where Christian England could, and would, hinder the spread of Christianity! Paganism offered less opposition to Missions than the Christianity of Mr. Worldly Wiseman.

The first missionaries that the United States sent to the Eastern Hemisphere—Judson, the Apostle of Burmah, and his colleague—shared with the English missionaries the honour of banishment from our territories. But where English Christians were not permitted to work in India, Carey sent trained native evangelists to preach to their own countrymen. The early missionaries never ceased to set before every convert his duty to bear witness for Christ. First and last the great pioneers regarded a native ministry as the hope of every land, and directed ceaseless prayers and labours to that supreme end; a pattern to which every missionary society must return.

By 1809, after ten years' work at Serampore, "amidst all the opposition of Government, they had succeeded in establishing four mission stations in Bengal;" they had sent a missionary to Patna, and to Rangoon, and to the confines of Orissa; "the number of members in church fellowship exceeded 200, while in Calcutta they had collected a large church and congregation, European and native." Their work of translation is set forth elsewhere.

### THE FIRE.

In March, 1812, the Mission suffered a loss which at first sight seemed irreparable—the Serampore Press was destroyed by fire. There were "fourteen founts in the Eastern languages," priceless treasures of versions in many tongues, besides immense stores of material in the building, and the fruit of twelve laborious years was consumed in a night. Certain labours, such as the translation of the Ramayana, and "the polyglot dictionary of all the languages derived from the Sanscrit," were never resumed. If dismay mingled with their sorrow it was but for a moment. Next day, before Carey could reach the ruins from Calcutta, Ward found "the punches and the matrices uninjured," and, with an incredible expedition, pundits began re-translating, and a large band of type-casters "worked night and day," so that in thirty days from the fire two of the versions were again in the press, and in another fortnight "three other founts were completed," and by the end of the year "there remained no indication of the fire." What seemed a crushing disaster proved a signal blessing. The new versions were better than the old; the fire advertised the Mission through the world; all sections of the Church of Christ hastened to help, and in a few weeks all the money needed to repair the loss was in hand. The gratitude and trust of the brethren in India were strengthened, as if to meet the second storm of opposition

that was soon to break out upon them ; and a quickened interest in them and in their work was awakened in Christian hearts throughout the world, but especially in Great Britain.

### FRIENDS.

Missions for many years had found a steadily growing number of astute and noble friends amongst the statesmen and councillors who served the East India Company both in England and in India. All the churches at home had been touched with the missionary spirit. Other great societies had arisen. The Christian conscience was outraged by the Company's hindrance of Christ's messengers. Andrew Fuller, more than any other Englishman, had awakened his countrymen to the shameful facts ; Robert Hall's eloquence did noble service, and English love of fair play had increased admiration for the traduced leaders of the noblest crusade of the age. So that as the year 1813 approached, the date when, according to the Constitution, the Company's Charter came under its twenty years' periodic review in Parliament, just twenty years from Carey's landing in India in 1793, the forces for banning and blessing Missions were arrayed against each other in India and England, in the Press, and in the House of Commons. And there Wilberforce, speaking for a Christian people that had, beyond all precedent, deluged Parliament with petitions in favour of full liberty for Christian Missions, shamed the scorners by simply enumerating the works of the missionaries, whose holiness, zeal, learning, and munificence had slain ridicule and triumphed over hindrances. That victory practically opened India to Missions. But even Wilberforce, in 1813, could hardly say more than Lord Wellesley had said in 1804, when speaking of Carey's praise of him : "I esteem such a testimony from such a man a greater honour than the applause of Courts and Parliaments."

The period of conflict was almost at an end.

### FRESH FIELDS.

Meanwhile, Judson and his colleague had entered into fields left by Felix Carey, who had taken service with the King of Burmah, and, with fair intentions of doing service to the Mission, had, in his father's estimation, "shrivelled from a missionary into an ambasssador." To the American missionaries who were so worthily beginning the Eastern Missions for their country, the Serampore brethren gave a press, and always hailed, and if possible aided, every effort to reach the

further nations. Carey sent two other sons besides Felix into the mission-field—William to Cutwa, and Jabez to the Moluccas.

The Ceylon Mission was begun in 1812 by Mr. Chater, who was originally sent to reinforce the Serampore Mission, but not being allowed to land, the brethren sent him first to Burmah and then to Ceylon, where he is still remembered as the author of an excellent Cinghalese grammar, the founder of native churches, prosperous schools, and an influential press. Workers of equal worth followed him there.

Hopeful signs of conversions abounded at Serampore, much itinerating work was carried on, schools were established, and Marshman prepared his key to the Chinese language. Looking back, it seems incredible that such victories should have been won at home, and the work so widely extended abroad, in less than a quarter of a century.

### THE SERAMPORE CONTROVERSY.

When the removal of Government opposition left Carey and his companions free for wider work, a controversy arose that hindered the Mission at home and abroad more than persecution. Sutcliff had died in 1814, and Fuller in 1815. Carey had then been absent from England twenty-two years, and the Committee at home was now somewhat strange to the great pioneers. The Committee knew the younger missionaries and listened to them. We have seen how the three men soon became self-supporting; they used whatever funds were sent from England for some specified work, and accounted for every penny to the Society at home. But they gave no man an account of their own constant and princely gifts. With large earnings and a fine house for the chief school for girls in India, they seemed to new comers affluent; but they all lived frugally to lavish their savings upon ever-increasing missionary work. The whole world recognised this in later days. Their gifts, including those of their families, probably reached a total of £100,000. But their control of Mission property and work was considered too absolute by the new Committee. When this became clear, immediately after Fuller's death, Carey, Marshman and Ward, who held life and all things in trust for Missions, were not willing for the work's sake to yield a larger control of their property and work to the new Committee than the old Committee had ever desired. If Fuller had lived, the controversy would have died at its birth. But his death loosed the silver cord of

THE COLLEGE AT SERAMPORE.

perfect confidence that formerly held the workers in India and in England together.

After years of painful and wearisome controversy, a separation was agreed upon, and only the Missions which centred in Calcutta were managed by the Society at home. Serampore and Calcutta, however, worked side by side, with pleasant interchange of services. But the men of apostolic labours and self-denials, who had led the modern world into missionary ways, were held for years, by many in their own denomination, to be hardly the men to be trusted with money! It is amazing that distrust in England should have survived the simple luminous letters of Carey and the visits home of Ward and Marshman.

Meanwhile the magnificent College at Serampore was built out of their earnings and became the pole-star around which all their missionary labours turned. There they hoped to see a well-instructed native ministry trained, first for their own stations and then for the regions beyond. That work they set for ever first.

The conflict of the first quarter of a century yielded a series of victories; the controversy of the second quarter, though both sides were zealous for God, squandered a part of the strength of the strongest, and saddened the hearts of the three noblest workers of the century. It was doubtless to Ward and Marshman, as Carey said it was to him, "a greater trial than all his many sorrows." To forget the Serampore controversy altogether is to close the book on one of the most profitable warnings in modern church history. The brightest page of the story is that which tells how Mack and John Marshman cheered the closing years of the two older men by their noble service of Serampore and its Missions; and to them belongs a large share of the honour of the peace in which that long controversy closed.

### DEATH OF THE FIRST THREE.

Ward was the first of the three elder men to die. Cholera suddenly removed him on March 7th, 1823; but not till he had gained an imperishable name, and attained his ambition, which was, he said, "to die, leaving the Mission as much in my debt as possible, so that I may die poor, having received nothing of the Mission but food and raiment. Hitherto I have spent my private property to do this, and none shall stop my boasting in all Asia." Yet no man boasted less. His clear sense, fervent zeal, and gentle fearless spirit blessed his colleagues and pervaded the Mission.

Carey died eleven years later, on June 9th, 1834, after a slow bodily decay, but in full possession of mental powers, and with a grateful heart whose joyous serenity was unbroken by the difficulty of sustaining the Mission, or by his own diminished income, or by those disastrous financial storms that swept over him and the Mission and all India in his last years. He had received praise from every Governor-General of India, in proportion to the Governor's greatness. In his old age, Lady Hastings was his frequent visitor, and Bishop Wilson sought his blessing, and Duff had a memorable interview with him, charmingly described in Dr. Culross's "Life of Carey." Almost to the last he was taken into his garden, which had become nearly as famous as his learning, where the finest collection of plants in Asia was found, and where many of his plans and sermons were considered as he tended his flowers. The man who did so much for India in agriculture and horticulture and education; who as professor helped to train some of our noblest administrators, and as translator of Scripture removed more difficulties out of the way of his successors than any other man of modern times; who anticipated and successfully adopted all missionary methods, and led the Protestant nations into the heathen world—this man, whose varied greatness as philanthropist, scholar, missionary, and saint is likely to become conspicuous in proportion as his era recedes, died as humble as a little child, having all his life conceived and steadily pursued aims far greater than Alexander's, and probably as varied and beneficent as the aims of any man of whom we read in modern times.

Marshman, the last remaining strand of the three-fold cord, lingered on till December 5th, 1837. His last trial, from which he never fully rallied, was a terrible suspense about the life of his youngest daughter, then Mrs., afterward Lady, Havelock. After almost incredible labours and controversies, this stern, strong man rejoined his friends. The day after his burial in Serampore, two influential Committees met in London to arrange for a re-union of the Missions: as though this controversy were to be buried in his grave.*

## THE VICTORIAN ERA.

He had lived on into the first year of the reign of our present Queen, which reaches back to the days of the men of Serampore, and embracing the Jubilee will, we hope, extend to the Centenary of our

* John Marshman.

Society; and, if God will, outlast the nineteenth century. The historian of her reign will surely reckon among the chief splendours of the Victorian age the expansion of Foreign Missions, and the measureless advance of our Indian Empire. In the past half-century there have been a wider diffusion of Christianity through the world, and a greater extension of material advantages to hundreds of millions of mankind, than in any similar period in the past. But India has witnessed the most wonderful advances of all. The changes there are stupendous and all pervading.

## V.—THE NEW INDIA.

The India which Carey saw a hundred years ago, and even the India which young Mr. Angus, the secretary, and Mr. Underhill considered at our Jubilee meetings in 1842, has passed away. It is a New India that Dr. Angus and Dr. Underhill see on the eve of the Centenary. All writers on India proclaim this. It is not merely that there are more missionary societies, missionaries, and native Christians there, but that the atmosphere, the thought, the social life, of India are changed, and are charged with larger changes still. Christ is saying, "Behold! I make all things new."

### THE JUBILEE STATISTICS.

The Jubilee meetings at Kettering, fifty years ago, were full of hope. The Serampore controversy was happily closed, and the Missions connected with Serampore were taken over by the Society. The statistics for the Jubilee year in the Report of 1843 were, for India, 40 stations and sub-stations, 31 missionaries, 42 native preachers, and 850 members, with 1,445 scholars in day schools.

For 1890-91 the statistics show 152 stations and sub-stations, 54 missionaries, 100 native evangelists, and a native membership of 4,081, with a Christian community of over 10,000 persons; 3,866 week-day, and 2,147 Sunday scholars; and 176 Sunday-school teachers.

For Ceylon the 1843 Report gives 4 missionaries, 44 native preachers and teachers, 17 stations, *about* 500 members, and 1,137 scholars. The Report for 1890-91 gives 3 missionaries, 78 evangelists and teachers, 107 stations and sub-stations, with 924 native members, 3,370 week-day, and 1,605 Sunday scholars, and 104 Sunday-school teachers. At the Jubilee there was no

return of Sunday-school work in either India or Ceylon; little attention was paid to it from Carey's day till 1870; though, since that time, Sunday-schools have spread fast and far. Our native church members in Ceylon, as compared with India, are as 1 to 4; our Sunday-school children as 16 to 21; our Sunday-school teachers as 10 to 17; and our missionaries as 3 to 54. Now although the number of our native Christians has nearly doubled in Ceylon, and more than quadrupled in India, since the Jubilee year, who can be satisfied with a native membership of 5,000 after a century's work, or with a present missionary staff of fifty-seven? Indeed, the most successful Missions in India, as among the Kols and Santals of Bengal, the Telegus of Madras, or the Missions of Tinnevelly and Travancore in the extreme South, show but little flocks of converts, as compared with the multiplying millions as yet untouched by the Gospel. India is not yet New because of regenerated millions. Even if the next Decennial Missionary Statistics, unhappily not yet available, should show the amazing proportionate advance in the Christian population which other decades have shown, and bring the number of Protestant native Christians to over three-quarters of a million, what are these for a century's work, when compared with nearly two hundred and ninety millions?

## WONDER AND HOPE: WHY?

If, then, these direct results, with which no lover of Christ and his fellow-men can be content, are comparatively so few, why are the friends of Missions yet full of wonder and of hope? How is it that even those missionaries who have no roseate reports to send are amazed at the present opportunity, and that the Committees at home are not one whit less confident? They think they see that He who has long been shining over India as the Morning Star is now rising there as the Sun of Righteousness. Rammohun Roy in Carey's day saw the Star; Keshub Chunder Sen in our day at least foresaw the Sun. Many realise that God was never more visible than to-day, except in Palestine in the first century; and nowhere more visible to-day than in India. The hand of God is seen resting on the world's helm, and the world is answering to the helm. This century's history is full of God.

Shrewd observers who mourn over the scanty statistics of Missions yet see an unmatched opportunity for more mission work. Mr. Caine says, "There never was a heathen nation more ripe for Chris-

tianity than India." Then God has been busy there! Sir William Hunter, Sir Richard Temple, Professor Max Müller, and Sir Monier Williams, whose names are synonyms for knowledge of India, share our hope. It is not a strong delusion, a craze of fanatics, but the one luminous historical fact of to-day, that there is a New India which is the great opportunity of the Church of Christ.

Our empire there is the romance of history. Colossal and converging providences have overruled feuds and ambitions and wars in Europe and Asia, to give India, with the care of one-fifth of the race, into British hands. What shall we as Christians do with an opportunity which is beyond measure or estimate?

Let us see what are the altered conditions there since Carey's day that should spur us to greater diligence or fill us with diviner hope.

### THE POPULATION.

The magnitude of our work in evangelising the land is seen when we reflect that the New India is twice as populous as that of Carey's day. Including the four millions of Upper Burma, the population of India in 1892 is not less than 290 millions. With an annual increase of three millions, who does not feel, even without looking on so far as another centenary and a population of over 600 millions, that social problems grow more complex with every decade? Their only solution is in the brotherhood that faith in Christ creates. The millions to be evangelised multiply fast. We have already at least two Indias where Carey had but one.

### PEACE.

War does not now waste the land as then. The Pax Britannica is a shelter from that invasion and internecine strife which formerly depopulated whole provinces. But the era of peace came in slowly. It was in our Jubilee year that the disasters of Afghanistan befell us, when only one man escaped to Jellalabad of an army of fifteen thousand men. If the Sikh wars are mentioned, it is to show the effects of British rule, and to give an instance of God's strange ways with us in India. The first Sikh war, in 1845-6, with four dreadful battles in fifty-four days, shook our Indian Empire to its foundations. The second Sikh war, in 1848-9, led to the annexation of the Punjab. This was followed by perhaps the most beneficent and rapid changes that ever passed over an eastern, or any, land. Till then the Punjab

was a chaos where infanticide, sati, thuggee, dacoity, slavery, and the tyranny of an unexampled military despotism flourished. By 1857 the Lawrences and Durand had made it the model province of the Empire; and the Sikhs, who had fought us with desperate valour in two bloody wars but a few years before, now followed John Lawrence in the day of our sorest need, and became, equally with the flower of our British troops, England's sword arm in the Mutiny. Those quiet years of patient work in the Punjab enabled John Lawrence (one of Carey's students) to earn the title of Saviour of our Indian Empire. The Mutiny was a fiery trial for all mission work, and stories of the heroic martyrdoms of native Christians and of the steadfastness of many survivors proclaim its worth. That time of trouble which closed the East India Company's rule seems also to have closed the period of great wars. Certainly the "general and spontaneous offer of the swords and treasure of Indian chiefs for the purpose of repelling or preventing attack upon the North-Western frontier of India" in 1884 and 1887 was an unexampled good omen.* Peace in the New India should serve the Prince of Peace.

### PLENTY.

Famine, too, is stayed almost as completely as war by our British rule. Twenty-three years before Carey's landing, as we have seen, famine swept away one-third of the population of Bengal.† In 1877 a still greater famine, probably the greatest ever known in India, fell upon Madras. But note the change: four railway lines were carrying to the starving people food equal to seven million meals a day! Only thirty years earlier not one-tenth part of that produce could have been carried into the districts in time to save life.

### MEANS OF COMMUNICATION.

For the very roads as well as the canals and railroads of India are our creation. In the eighteenth century the few roads made by Muhammedan rulers were ruined; all the routes were infested by robbers, and all the States disturbed by war. Now the great routes are macadamised, and as safe as English highways; and roads well metalled and bridged are found even in the Deccan and in Southern India, where communication by road and canal was always inferior to that of the North.

---

* Blue Book. † 1769-70.

MARBLE BUST OF DR. CAREY IN THE METCALFE HALL OF THE AGRICULTURAL SOCIETY OF INDIA.

The canals, too, are ours; for the ancient works were practically worthless. Indeed, thirty-three years ago the acres irrigated from all the canal systems were scarcely 1,500,000; in 1889-90 they were nearly 13,000,000. Ninety-eight per cent. of all the cultivated land in the province of Sind depends upon canal water. North and south canals change deserts into gardens, and serve as great waterways besides. The Ganges Canal, opened in 1854, is the largest and most beneficent work of its kind ever undertaken by man. The area of irrigation, through Government works alone, is now certainly larger than the eight largest counties in England—Yorkshire, Lincoln, Devon, Norfolk, Northumberland, Lancashire, Essex, and Somerset. But all the irrigated lands of British India represent about three times that area, or one-fifth of the whole crop area.*

Railways, too, bring closer together the remote corners of the land, make four or five hundred miles instead of twenty the length of a day's journey, and carry the poorest passengers for less than one farthing a mile. The Suez Canal brings India nearer to England, while railroads help toward a unity that India never yet possessed, and give permanence to British power there so long as we command the sea. Instead of less than 400 miles at the time of the Mutiny there were 16,277 miles of railway open at the close of 1890, and 2,272 more in course of construction.

Peace and food, in place of war, famine, and pestilence, explain the unexampled increase of population under British rule; and canal, road, railroad, and telegraph, that serve the farmer and the merchant, may help the missionary on his way to much people with the Bread of Life.

### LAND TENURES.

How do these hundreds of millions live? Agriculture is the great industry of India, and probably no man ever took a deeper interest in Indian agriculture than William Carey. It employs in various ways four-fifths, perhaps nine-tenths, of the population. There are literally millions of five-acre farms. "By the ancient custom of India the occupiers of the soil had the right to retain their holdings so long as they paid the rent or revenue demandable from them."† Village communities or proprietary brotherhoods were often the units taxed. In Southern India, where, speaking generally, the State is the landlord and the rent is revenue, the ancient custom is unchanged. But

* Blue Book. † *Ibid.*

in Bengal and Behar, and wherever the Permanent Settlement prevails, which was made, as we have seen, just before Carey's landing, the dead hand has chilled and cramped the peasant for a hundred years. Here the annual charge is but a shilling per acre. That low figure did not ease the tenant as Lord Cornwallis intended, but starved the Government revenues, so that, as Sir John Strachey shows, rich Bengal is actually a charge upon poorer provinces; but the landlords who paid so little for their land rack-rented their tenants, so that a Government Blue Book affirms that their gross rentals have increased "four or five fold during the century." The ryots, with rights ill defined and hard to establish, saw them all slip away. In Behar and Western Bengal the poorer ryots and mere labourers are the most miserable, perhaps, in India; while there and in "Orissa, Oudh, and a part of the North-Western Provinces, most of the profits of agriculture go to landlords."* But during the past thirty-three years, and especially in the legislation of 1885, immense and wise efforts have been made to remedy this injustice, and even now ninety-one per cent. of the ryots of Bengal enjoy tenant-right under the new law. Over all the temporarily settled lands the revenue demands are based on careful surveys and estimates, and now average 2s. 7d. per acre, and the settlement is made for twelve, or more generally for thirty, years. The aim is to give fixity of tenure at a fair rent over all the continent. In Berar and Lower Burmah there is no poverty. "In the Punjab and parts of the North-Western Provinces, in Bombay and Madras, in Burma and Assam, the profits of agriculture go wholly or in great part direct to a sturdy and, in ordinary years, a prosperous peasantry."† Generally speaking, even in the condition of those who live upon the verge of want there is a distinct improvement due to the opening up of land by road, rail and canal, the introduction of new staples, and the increase of exports. And though there are districts with exceptional poverty, "the average villager eats more food and has a better house than his father; and, to a considerable extent, brass or other metals have taken the place of the coarse earthenware vessels of earlier times; and his family possess more clothes than formerly."‡

The condition of the poorest willing workers is the test of successful government in a state. That test is our praise when India is compared with her own past, or with any eastern land. The bitter

* Blue Book. † *Ibid.* ‡ *Ibid.*

poverty which narrows all the thoughts to daily bread, and increases the awful apathy which is the missionary's greatest hindrance, is far less than in Carey's day. The immemorial Chinese theory of good government, "feed them, teach them," is our present aim in India, an aim as helpful to Missions as to the people and the Empire. To-day, with exceptions that dwindle yearly, the land settlements of British India, which affect all the tillers of the soil, or over two hundred million souls, are amongst our most splendid and beneficent achievements. While the great Akbar claimed one-third of the gross yield, the average land tax for British India, varying of course greatly with the locality and quality of the land, is only five and a half per cent.!

EDUCATION.

Much, too, has been done to educate India, by a land inhabited by barbarians many centuries after India had its seats of learning. Long before Cæsar landed on our shores, India was rich in treasures of subtle philosophy and great epic poems, in a language, the Sanscrit, now recognised as "the eldest sister of the Greek, Latin, Anglo-Saxon, Teutonic, Celtic, and Sclavonic languages," and "even of the Persian and Armenian also"; and we are told that "all the living languages of India, both Aryan and Dravidian, draw their very life and soul from Sanscrit." *

India has also had, all down the ages, village schools, often held under a spreading tree, "where Brahmans, hereditary schoolmasters, taught the village boys," as they do to-day, "with palm leaves for books, sanded boards and floors for writing lessons, and clay marbles for working out little sums." †

But there was great need for systematic education. Even in the census of 1881, 217,000,000 persons were reported illiterate. In Carey's day a thousand trivialities and absurdities were taught in the best schools and colleges; but the Government, which nervously guarded the natives of India from missionary influence so long, were just as busy curtaining off all Western knowledge too; till Macaulay plucked away their foolish precautions against the dawn by asking whether "we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier; astronomy which would move laughter in the girls at an English boarding school; history abounding with kings thirty feet high and reigns thirty

* Max Müller. † Wheeler.

thousand years long; and geography made up of seas of treacle and seas of butter?" Oriental studies were then left to shift for themselves awhile, and degraded even below their due rank; while the knowledge of the West and of the English language became, much to India's gain, the chief path to all higher Government employ.

The despatch of Sir Chas. Wood in 1854 was, however, the foundation of the present system of Indian education, to which new impulses were given by the Special Commission of 1882-3. If the apathy of the British Government in the matter of Indian education appears strange, we may remember that no grant for elementary education was made in England till after the Reform Bill of 1832. But to-day, with education just made free in England, the work here and there goes on apace; for although providing instruction for all British India, in many nations and languages, is a work of incomprehensible magnitude, every province has its educational department, and "all nations a good system of primary education in their own dialects."* Scholarships in the primary schools enable poor children to pass to the middle schools, colleges and universities. The rapid spread of education is seen when 1865, the first year of full statistics, is compared with 1889-90:—

| | 1865. | 1889-90. |
|---|---|---|
| Schools of all grades - - | 19,201 | 134,710 |
| Scholars - - - - | 619,260 | 3,626,390 |

Of the last number 294,457 were girls; and though that number may seem sadly small, the figures clearly proclaim a new India. In Carey's early days no girls' schools existed in India; now they multiply rapidly. Between 1871 and 1886 the number of girls receiving instruction in Madras had risen from 10,000 to 59,000, in Bombay from 9,000 to 49,000, and in Bengal from 5,900 to 80,000.† At present, about one-fifth of the boys of school-going age in British India attend school, and about one-fiftieth of the girls. Readers are multiplying everywhere, and in 1889-90 there were 558 newspapers, published in sixteen different languages of India.

There are now five universities: at Calcutta, Madras, Bombay, Allahabad, and Lahore. The first three were established in 1857. In 1889-90, 17,652 boys and girls presented themselves for the matriculation examination, and 4,711 passed. The girls were probably very few,

* Sir Arthur Lyall. † Sir John Strachey.

for in that year there were only 69 girls among 14,268 undergraduates in 132 colleges. The same year 1,178 students gained university degrees in art and science, and 388 in law, medicine, and engineering.

Medical work is rapidly extending through native practitioners: 1,641 hospitals and dispensaries were open at the end of 1889, and 60 had been opened within the year. The indoor patients in 1889 were 265,000, and the outdoor 11,978,000; and 50,270 important surgical operations were performed. "The native surgeons educated in our colleges and schools often perform difficult operations in a manner that would not discredit the surgeons of London and Paris." * In eighteen medical schools 2,256 men and 186 women were studying medicine. "In every province there is at least one hospital where Indian women are trained in midwifery and nursing." Lady Dufferin's imperial scheme, founded on "love and common sense," for supplying medical aid to women will not only carry health and hope to innumerable Indian homes, but give thousands of the women work; and, as customs change, many Indian widows may be enlisted in this crusade of help. 411,000 women received medical aid from this agency in 1890.

### NATIVES IN GOVERNMENT SERVICE.

Education, combined with a sounder British policy, is introducing vast numbers of natives into the Government service. They sit in the Governor-General's Council. There are "either four or five native members on each of the five legislative councils, which consist of ten to eighteen in each." These councils, with that around the Secretary of State, are practically the Parliaments of India. In the High Courts of Calcutta, Madras, Bombay and Allahabad there is at least one native judge; and when the judgments of the native judges are reviewed in the House of Lords, they receive the highest praise, and rank with the best judgments of their English brethren.† In the Civil Service, down to 1888, there were very few natives; but in the Subordinate Civil Service there were in that year 2,553 native subordinate judges and magistrates and only 35 Europeans.

The Indian codes of law civil and criminal are unsurpassed even in Europe, for simplicity, brevity and comprehensiveness. It is now easy for a layman to understand Indian law. Perhaps justice is yet too expensive for so poor a people, but the words of Sir John after-

* Sir John Strachey. † *Ibid.*

wards Lord Lawrence spoken about the Punjab, fairly well apply to all India :—"No effort has been spared to render justice cheap, quick, sure, simple and substantial." Readers of Lord Macaulay's scornful words about India's codes and courts will agree that a New India has arisen ; crime is beaten down, law reigns, natives administer it even in the highest courts, no creed is favoured, and the Gospel has free course.

### NATIONAL CONGRESSES.

In nothing perhaps does the New India so plainly appear as in the National Congresses, where for seven successive years thousands of English-speaking natives have assembled, of all races and creeds, to speak for the whole land. But for British rule these nations would never meet in peace ; but for our roads and railroads such an assembly from all parts of India could not come together ; but for English education and the English language, Calcutta, Madras, Bombay and Delhi would have no common speech. These free and loyal assemblies giving voice to the general views and common needs may greatly help us to govern India for the good of India ; shame and ruin would attend us if we wished to subordinate their interests to our own. But it is of primary importance, both in England and in India, not to ignore the immense difficulties that will long lie in the way of replacing the Congress by a representative and legislative assembly. Representative bodies may one day legislate for all India or for all Europe, but not to-morrow. If Napoleon could have gathered Europe into a contented empire, and then had summoned Spaniard and Dutchman, German and Frenchman, Greek and Norwegian, to legislate in French for all Europe, that might suggest in part the Indian problem ; but besides British India, there are the Native States with sixty million people, whose Princes owe allegiance to the Empress of India, but are sovereign within their own territories. John Bright believed a "compact and enduring empire" there "to be utterly impossible." Certainly the Mussulman of the North-West would infinitely prefer the Englishman to a Bengali to be his ruler. If we left India to-morrow, a war of races would begin the day after.

These Congresses and the questions they raise indicate the gigantic strides of progress since Carey's day, in extended dominion and imperial unity, and give us a welcome opportunity of hearing what able Indian gentlemen desire the government of the Indian continent to be. They may fairly ask that the Indian Budget, for example, shall not be rushed through the House of Commons at the end of the

Session in an empty house. But neither as a ruling race nor as Christians can we do our duty to India, or even see it, unless we always remember the diversity of race, religion, and language there. And if we are told, as in the last Congress at Nagpur, that millions have a struggle for existence in parts of India, we may remember that similar sufferings unhappily prevail in other empires throughout Europe and the whole world ; and that our rule has made that struggle in India one of life, as the census shows ; and not as it used to be, one of death, when millions died in silence, plundered, starving and unpitied.

### THE COLONIAL EXHIBITION.

A picture of India past and present was brought before the British public in the Colonial Exhibition in 1886. We saw there samples of innumerable Indian products, as well as of manufactures likely soon to compete with Europe, representing together a commerce that has almost suddenly become gigantic. For India is already our second best customer amongst all the nations, and more than half her trade is with us. Her total exports and imports in 1889-90 amounted to 194 millions sterling. In 1811 our trade with India was said to be about equal to our trade with Jersey or the Isle of Man !

At the exhibition we saw the Indian artisans sitting at their crafts as their fathers did thousands of years ago. The wonders of Indian looms, muslins of fabulous delicacy and rich brocades, with the cunning work of goldsmiths and jewellers, were spread before our eyes, making credible the story of the Gaikwar of Baroda's shawl, whose harmony of colour and beauty of design were as marvellous as the inwoven gems that made it worth a million sterling. Models of famous buildings reminded us that the artists of the land were as successful with the vast as with the minute, that Heber's words about the builders of the Taj Mahal were justified, "that they designed like Titans and finished like jewellers." Nothing more beautiful in architecture is to be seen than the gateways and courts of the Muhammedan sovereigns ; and it is said that Giotto's Campanile is not a more perfect work than the great minaret of the Kootub.*

### CONTRASTS.

But no exhibition or printed page can portray the contrast between these artisans and artists and the sovereign masters for whom they

* Sir John Strachey.

worked, and the lowest of the hill tribes, as for example, the Puliars of Southern Madras, or the Juangs of Orissa, "whose women twenty years ago wore only leaves and whose huts are among the smallest that human beings ever deliberately constructed as dwellings." These huts beside the Taj Mahal, and the builders of both, picture the diversity of India; and the Kulin Brahmans, with forty or fifty wives a-piece, may contrast with the Nairs of South-Western India, where one woman is the wife of several husbands, and a man's property descends to his sister's children.

But the world is moving at last to abase the Brahman, and to lift up those hill tribes that have scarcely changed in three thousand years. The New India is transforming even them; for the plundering Abars of the North are becoming a border police, and the hill tribes furnish soldiers as brave and faithful as Highlanders.

Vanished and half-forgotten abuses may show the rate of advance. How far we seem from sati, thuggee, State lotteries, and British management of profligate temples! Boat-loads of children, stolen, or bought for a little rice, are not now brought to Calcutta for open sale. The last remnants of infanticide are dying in the Rajput villages. In 1890, for example, out of 219 villages, 125 were exempted as law abiding, and only 94 "proclaimed"; and even in the guiltiest villages, instead of finding scarcely any girls, they were thirty-four per cent. of the children under twelve!

Amongst Englishmen in Calcutta, concubinage is not considered, as in Carey's day, "quite the proper thing for young civilians in a foreign country." This city has no horse races now on Sunday. Bombay, two years ago last September, protested against the despatch of the European mails on the Sunday. In a great meeting which represented nearly a million people, a Mussulman, a Parsi, and a Hindu gentleman spoke as strongly in favour of the day of rest as the Chief Justice of the High Court who presided, or as the Bishop of Bombay who moved the first resolution. Minimise the importance of such a movement as we will, it shows a wonderful change in India, east and west.

It is sad, however, to note, but it is true that even to-day, in 1892, the action of our Government is in some things a hindrance to the spread of Christianity in this New India. While opium for China is grown, not for medicine but debauch, and yields about seven millions sterling to the revenue, and while strong drinks yield five millions more, we are subject to just reproach from the natives. Faithful Muhammedans are teetotalers; so were Hindus, except the low castes,

till we—Christians—taught them otherwise, and fostered the traffic for the sake of the revenue. Drunkenness is a vice that India distinctly associates with Christians and with England! It is interesting to note that during 1890, 3,232 licensed spirit shops were closed in Bengal and Madras; but they ought never to have been opened. The men who oppose this evil in India are public benefactors who take a hindrance out of the way of the Gospel, and fight against a deadly evil which may yet spread as fast as fire on summer prairies. It is a sad foil to Great Britain's unparalleled work in India.

But after all just abatements are made for our mistakes and sins of long ago and yesterday, there is nothing in the history of the world to match England's secular work in India during the past hundred years. God's hand is in it, and even the secular work seems sacred.

### REVIEW.

The New India, then, has twice the population of Carey's day, with peace and increase of comfort among the people, good roads, railroads and canals; lands irrigated, rents fairer, tenures surer; spreading and better education; multiplying hospitals with native doctors and nurses; natives sharing largely in the Government service; perfect codes and fair courts of law; an annual National Congress, where English is the medium of communication even between the natives of India; many thousands of the youth of India rising up every year to speak English well; a great commerce and growing manufactures; a motley of peoples, some in the lowest, and some in the highest stages of civilisation, but all now moving fast as if to some appointed goal!—moving away from ancient cruelties and superstitions into a light where Polytheism must die. The atmosphere of India is changed, and that change, even in Arctic regions, changes all. The idols are being silently abolished, and we may reasonably look for rapid changes in a land where the majority of the people have a religion less rational now than it was twenty-five centuries ago.* Is not India passing to a new Master? Is not the long lease which the ancient gods have held, with sub-lettings to gods newly come up, falling in? The system is dilapidated and past repair, and to young eyes the gods begin to look shabby and bankrupt, and their votaries are ashamed of them.

Are we come to the kingdom for such a time as this? Britain's

---

* Sir Arthur Lyall.

military achievements that gave to her an empire, and to India peace, are as nothing to what she has built on the foundation of her supremacy. Has England a still greater work to do? Is there no help for the Christian Church in these recent and stupendous changes? Do they not furnish her with a unique opportunity? Are they not as loud a call as the Church of Christ ever heard from heaven?

## VI.—SHALL OUR WORK AS CHRISTIANS MATCH OUR WORK AS CITIZENS?

We have seen that the work of our soldiers and civilians in India during the past century is colossal. Has the Church been as wise and busy as the State? That missionaries man for man will favourably compare with other workers for the good of India few will question. Missionary labours have been magnificent. A hasty glance at the work of the "three" of Serampore is enough to astonish us; a careful reading of Dr. Smith's "Life of Carey" leaves upon the mind an unfading sense of the greatness both of the man and his work. Other men of other societies, as gifted and gracious and successful, have laboured in India; and throughout the present reign until to-day, translators, preachers, teachers, have been leavening the land; their direct work has gathered vigorous native churches, weakened what is wrong in caste, shaken idolatry, and prepared the way for everlasting changes that must affect all the continent and the ways of all the people in it. Through missionaries and their manifold labours in the study, bazaar, press and school, God has made Christianity in India in this century a power so vigorous that the fear and dread of it invade every mosque and temple in the land. Protestant Christians number now, not one in 20,000 of the population, as in the Jubilee year, but probably one in 500, though the population itself has increased greatly! Through the influence of missionaries in India, and through their influence in Europe re-acting upon India, every material and social reform has been helped and hastened. Even in things called secular their power has been immense and pervasive. How their direct labours shade off into vast secular blessings may be seen in education; for the present state of it in India, from the village school to the university, and especially the education of girls and women, owes its richest impulse and widest extension to missionary example and appeal.

In Madras, the Director of Public Instruction has lately pointed out that the Christians, through their education, are moving even from the low castes into front ranks; and the *Hindu*, an influential paper edited by a Brahman, confirms this by saying that they are fast becoming "the Parsis of Southern India. They will furnish the most distinguished public servants, barristers, merchants and citizens among the various classes of the native community."

### ZENANA TEACHING.

No part of mission work has affected the national thought of India more than the teaching by ladies in the zenanas. Besides the results directly sought, it has freed tens of thousands of girls and sent them to schools by removing prejudices. Mrs. Sale's first entrance into the zenanas in 1856 was a great Emancipation Act. The opening of Indian homes to Christian women is one of the greatest changes that this changeful century has seen; and is not unlikely to modify profoundly the home-life of all the Eastern world. The movement, though only in its early youth, is subtly changing the attitude of India to Christianity, and takes a foremost, if not the first, place as a humanitarian, educational and Christianising force.

But when all the great blessings flowing from Missions are fairly appraised, direct and indirect, spiritual, material and social, who considers our present efforts adequate in any sense to India's need, or comparable with the doings of the State? Indeed, our successes as citizens and as Christians have created opportunities unmatched in history, which are now become Christ's present-day appeals to His people.

### SCHOOL CHILDREN AND STUDENTS.

For here is a new fact for our Centenary year, that nearly four million of the children and youth of British India are now educated in schools and colleges aided by Government, and every year the net will enclose a larger proportion of the forty millions that are to be educated. Here then is an opportunity that the new time brings; for the idolatrous system under which many of them live must fade away in the light that will soon be breaking even into village schools. Secular instruction is a vast auxiliary to mission work, and lifts much drudgery from the missionary. The State has begun to do great things for the children of India, but what has the Church done in comparison? It is true, as we have seen that missionaries have

led the way in all education, and many of their day schools receive the Government grant. But how comparatively few children are taught the Scriptures in proportion even to those taught by the State! If we want India to evangelise India we must turn our attention more than ever to the young, that they may supply the Christian teachers of the next generation. There ought to be a vast extension of Sunday-school work and of children's services in India. Missionaries tell us that multitudes of heathen parents will gladly send their children, even where Christian instruction is given. Possibly it might be a great national gain if one service on Sunday were specially adapted to the little ones; the adults, in numberless places, would profit by the extreme simplicity of the talk, as well as from the questions addressed to the young. Is there any other land in the world where God so clearly calls us to a vast, constant, systematic effort to teach the children the Gospel? And yet *our* Sunday-school teachers number at present only 176; and it is said that in all India less than 200,000 children are under Christian instruction; that is, only one out of twenty taught by the State, or one in two hundred of the children of British India. Christ's lambs are not being fed there.

Then the New India shows us ten or perhaps twenty thousand young people rising up every year who have English enough to sit for examination at the five universities. More than 17,000 sat for matriculation in 1890; are these to be neglected? True, much is done in missionary colleges affiliated to the universities; but it is possible, without taxing ourselves with secular instruction, to get the ear of the students as we are doing for example at Dacca. What an opportunity the educated and English-speaking youth give us if we are looking for an Indian Church with native teachers, preachers, and evangelists! Such men as these Dr. Duff trained and won. Oxford and Cambridge are wise in sending young scholars on missions to India, and happy is the man who can attract and win to Christ the students and future leaders of that land in such a day as ours. A nobler work is hardly conceivable. With what eager joy would Carey and Duff look upon the opportunity which spreading knowledge affords us of preaching Christ to the children and youth of India.

The State is thus creating an ever-increasing opportunity for the Church.

### ENGLISH-SPEAKING NATIVES.

But these students are only a part of a vast English-speaking

native community, so that in all great centres of population large audiences of natives can be found who know English and delight to hear it spoken. Here, too, is an opportunity that would look great if it were not familiar. English is spreading abroad in India to-day as Greek was spread abroad in the Mediterranean lands in early Christian times, and ought to be, as that was, for the furtherance of the Gospel. Every branch of Christ's Church which has a teacher whose voice fills the land, either in Great Britain or Greater Britain or the United States, should send that man, if possible, to work a while in India. And every great Christian teacher of our race should consider whether the English-speaking audiences of natives in India do not call him, as with the voice of God, for the consecration of at least one winter season to work within a door so miraculously opened of God, there to sow the seed of the Kingdom in a field with such a soil as sowers rarely find in long ages. A few men might by a few months' work leave their mark upon Indian Christianity for ever; for it is now like the rock when it takes the dint of a raindrop, to show it for ages. What if Canon Liddon had spent a winter in India? What an impetus would have been given to his ideal of Christianity! Members of Parliament go there in increasing numbers, for the cold season, to study Indian questions. The Church of Christ might well send her wisest teachers to speak of Christ to the New India. Paul never had a greater opportunity, and a greater is not likely to appear.

### HILL TRIBES AND OUTCASTS.

But another great opportunity at the other extreme of Indian society belongs to to-day. The new India shows us at least fifty million hill men and outcasts who will be absorbed by Hinduism or Islam in fifty years,* unless Christianity win them. These men, the poorest in the land and with little light, are, with exceptions, the readiest of all men in India to receive the Gospel. But the opportunity is passing away. Every decade there will be fewer of them left to win, or at least it will be harder work to win them when they are Hindus and Muslims. Here, then, is a work for to-day. Delay is fatal to full success.

But over and above hill tribes and outcasts there are as many millions more of low castes and all castes who cannot possibly long retain their present creeds, which must vanish in the growing light.

---

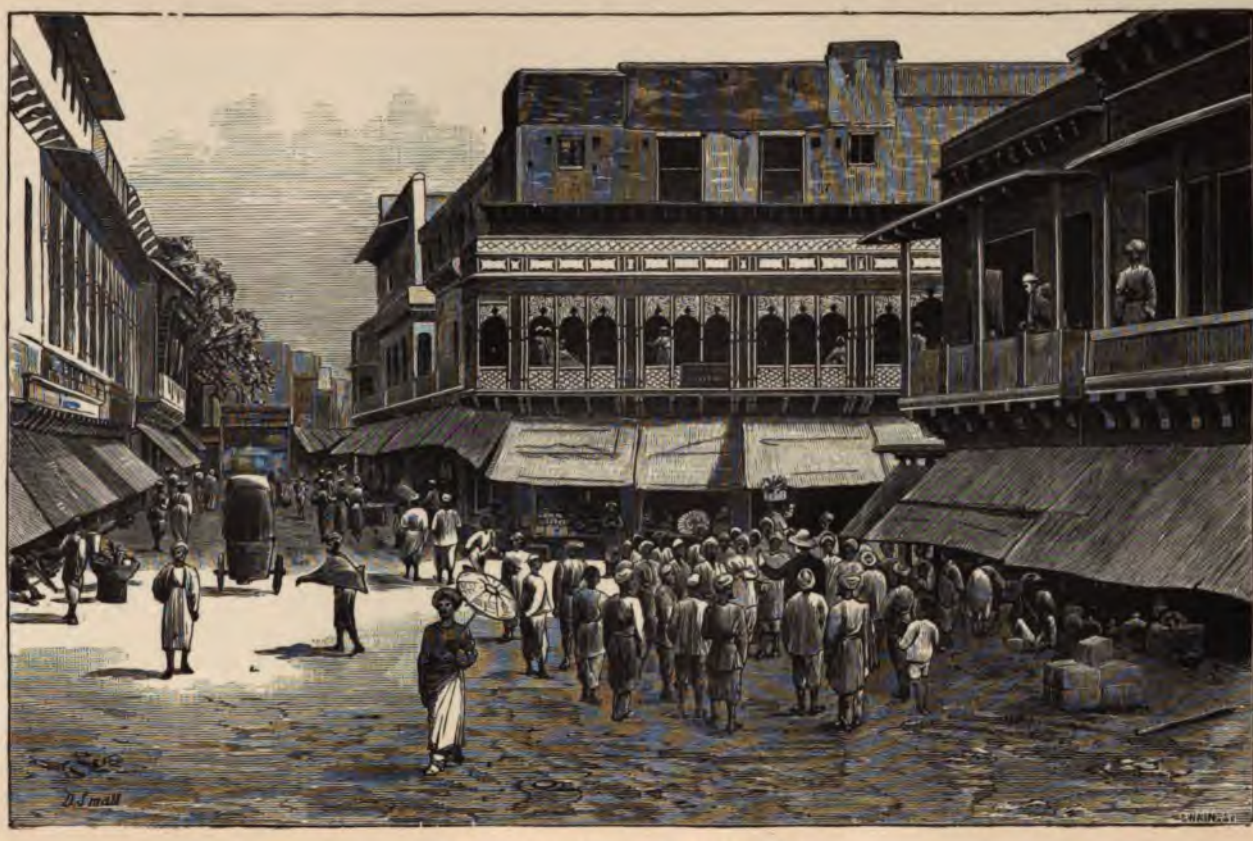
* Sir W. W. Hunter.

They may accept Christ, or abandon all religion, or Brahmanism may remould Hinduism; but the one thing certain even to a sceptic is that India cannot retain her present gross Polytheism. Vast religious changes impend; and they create unequalled and unreturning opportunities that mean great glory or great shame for us.

The above, however, are but suggestions for the new time; the great need is for all time and for all the people; for the children and the students, the cultured and the poor; the hill tribes and outcasts; for Mussulman, Buddhist and Hindu. The Master sent the word to "every creature." And the greatness of the task, in India alone, seems appalling, till we remember who set it; then it becomes majestic.

### HELP INDIA TO HELP HERSELF.

Our work just now is to help India to help herself. And this she may soon be able to do if we are faithful. For India is a religious land. Two great religions, Brahmanism and Buddhism have arisen, and a third, Islam, has won great victories there. Even an atheist might own that neither faith holds such potentialities as those that radiate from the Cross which now everywhere invades the East. Christianity, too, will spread and triumph there. Native Christians in ever multiplying numbers are spreading their new faith. Not many months ago ten thousand converts, won by the zeal of native evangelists, were reported amongst the Telegus. Some of the most eloquent and useful preachers and manliest leaders of India to-day were formerly Dr. Duff's students. All down the centuries India has had a succession of great religious reformers who have had millions of followers; and now in the day of glad tidings Indian apostles of Jesus Christ will arise, and with them strong Indian churches; simple, scriptural, Evangelical, we may hope. There are even signs of it already. Any race may soon be trusted to supply its own evangelists, for God's Spirit casts out the dumb spirit. Certainly the Indian races both can and will supply them. Natural gifts are God's gifts, and the Indian peoples are rich in them. Their literature, philosophy and art show great intellectual qualities; and the less intellectual peoples show courage and faithfulness, unsurpassed in Holland or ancient Greece. Great Christian movements are not unlikely to arise when such women as welcomed death by fire, as a sacrifice pleasing to their gods, realise their redemption and enfranchisement by Christ, and teach their children the duty of serving Him with not less ardour than false gods claimed. Christ is even now entering into the Indian



PREACHING IN THE CITY OF AGRA.

portion of His inheritance. His entrance means that the greatest changes Asia has ever seen have already begun their course.

### INDIA A LIGHT FOR ASIA.

If India were to become only as Christian as England, she would be the light of Asia and a wonder to the world. Our Lord may manifest Himself anew in the meditation, contemplation, utter devotion and patience of her children. Qualities wanting in Western nations may show forth His glory there. The Christianity of the East may re-act upon the Christianity of the West, and both bear witness to His fulness. And India, who carried Buddhism throughout the East, may be God's chosen handmaid to tell all Asia of the Light of the World. Is it a thing incredible that what she did for Buddha she shall do for Christ?

One thing is past dispute, that England's present duty is to preach Christ to *her*.

Just now the tide of our opportunity is at the flood. When a strong Indian Church arises the chief work will pass out of our hands. It is doubtful whether another generation will have, in India, an opportunity equal to that which we have to-day.

For we are now facing a century of changing faiths, in a land where Carey's hindrances are replaced by abundant helps, which the statesmen and missionaries of three generations have bequeathed us, and where an infant Church is already learning to walk alone, and talk of Jesus Christ. Our work is to train that Church to self-help, and to turn to the hundreds of millions beyond. Till that Church can take up the task of evangelising the land, the mere hope of it does not lessen our task, and must not slacken our efforts. God now plainly requires us, who rule the land, to tell India of His love. Not to crown our great work there with the Gospel is to cover ourselves as a Christian nation with everlasting shame. No nation, ancient or modern, ever had a greater opportunity of serving other nations than ours. To overstate its grandeur is almost impossible. It is easy to miss it, as Great Britain may find, but hard to use it well. The Old Testament is full of the wailing of the Prophets over Israel's neglected opportunities, but even their neglect could not be more tragical than ours. Is not the Church, as a whole, in these realms guilty before God of gross neglect? What are we doing with our unexampled opportunity?

### BUT FEW MISSIONARIES.

It seems incredible that these rich Christian kingdoms should spare less than fifty new missionaries a year to win such a continent as India for Jesus Christ who has almost miraculously committed it to our care. And yet, excepting the Salvation Army, whose experiment of allowing Europeans to live like poor natives will be watched with deep interest by all lands, the whole Protestant Church of the three kingdoms has sent, for the ten years ending 1890, rather less than fifty fresh men and women a year as missionaries to India! It seems like playing at Missions, and playing very languidly too. There are, at the close of the period, signs of better things, the Church Missionary Society leading splendidly, but the average is shameful and humiliating. What must the Master think of it? A supernatural blessing has indeed rested upon the labours of the few missionaries, and no Christian expects to do the work by might or by power; but we may be sure that the fulness of blessing awaits a fuller consecration; and we have good warrant, when harvests are plenteous and labourers are few, to cry for more labourers.

### MANY SOLDIERS.

Seven Christian States of Europe have more than ten million men trained to arms; and spend on their armaments 180 millions sterling annually in time of peace. The disproportion between the little missionary bands and the military and naval hosts of Christian powers is a scandal to the Christian name; for He whose name they are proud to bear is the Prince of Peace, and left no doubt as to His interest in Missions.

In India alone we keep an army of 72,000 men, drawn from Great Britain and Ireland, which is never suffered to fall below that strength lest the Empire should be endangered. In addition, we have a native force of 145,000 men, and the annual cost of the whole Indian army is seventeen millions sterling—to hold an empire already won.

It is true that India pays for this army which secures her peace, and she finds it cheap at the price, in comparison with the anarchy of a hundred years ago; she also supplies two-thirds of the force. And when she is won for Christ she will pay His soldiers and provide them all from her own sons. Meanwhile, we British folk, who spend thirty millions a year on our own army and navy, in addition to the cost of the Indian army, send, say fifty new recruits annually to fill the gaps

in our little regiment, a few hundred strong, that is expected to win India for Christ. We are missing a great opportunity.

It is true that our only available revenue is, unlike that of the State, only what a section of the people voluntarily give. But the Church of Jesus Christ is rich and numerous enough to multiply her foreign work at once. If Carey could address our Centenary meetings with New India and Greater Britain before his eyes; if he saw our opportunities and our resources, what would he advise us to attempt for God? He was a truly prudent man, but then his prudence or providence, which are one, took God's promised help into his account as well as God's command. He thought the India of his day, with not half its present population, needed ten thousand missionaries. That was Carey's scale. Which is Christianly reasonable—his estimate, or our supply of fifty recruits a year? Even since our Jubilee, in India alone—our India—hundreds of millions have passed through their earthly pilgrimage under the sceptre of our Christian Queen, and never in all the long way met one messenger with the good news sent out by Christ to them long ago. As citizens we have done much for them, but as Christians will our work match? Better work could not be done by man, perhaps, than has been done by missionaries, but how deplorably few they have been!

### MANY EMIGRANTS.

We colonise the world faster than we evangelise it. Two hundred and fifty thousand emigrants leave our shores every year, and fifty new missionaries for India! It is natural that multitudes should leave crowded Europe to find a home in new lands; but emigration for Christ's sake is at a low ebb! Are there not thousands of our sons and daughters who should emigrate to evangelise the world? Many of them hardly realise that this, above all times is the age of an open world. Our generation has seen, perhaps with little wonder and gratitude, a Divine apocalypse of sealed lands such as no other age has seen or can see. The world that has opened to the Gospel and to civilisation in our day is never likely to be closed again; steam, electricity, doubling populations forbid it. India, China and Africa are open to their centre, to the West and to Christ. Let us neglect no part of the world; but God has placed India in our very hands that we may lead her to Christ.

What multitudes at home are available for work abroad! Every calling and profession at home is said to be crowded. Parents are at

their wits' end to know what to do with their boys and girls ; but the noblest calling in the world is the least crowded still. Fifty new missionaries annually to India ! Half the world is unaware of Jesus Christ, and multitudes of young disciples are wondering anxiously what calling they shall choose !

True missionaries are the need of the age. Let the *best* of the children go abroad, and only the best, for they go to the most difficult and glorious work in the world. Quality is more important than numbers, though we want both. Brilliant intellectual gifts may be dispensed with, though they shine brightest in darkness and serve best in difficulty ; but a Christ-like zeal toward God and man, showing itself in tireless labours and patient sacrifice, cannot be dispensed with. Let the average Christian and the average minister stay at home where more helps are found, and where there are certainly fewer difficulties of climate and language, if not lighter crosses. It goes ill with nation or church when the men who occupy the high places in the field and the front rank in battle, are not heroes. It is as unkind as it is unwise to send others if you can help it. You court failure unless you set the strongest to the hardest work. But are such men and women as these to be had for the asking ? Yes, without the shadow of a doubt they are, and more than fifty of them annually for India, whenever the Church really wants them and asks the Lord of the harvest for them in a proper spirit. She may also ask and have not, because she asks amiss. If the Church of Jesus Christ in Great Britain were to awake to the exceeding splendour of her Indian opportunity, her first cry would be "God be merciful to me a sinner," and her next cry would be for more labourers for India.

### AN IDEAL.

Instead of sending out but few more recruits than enough to fill the gaps made in our ranks by sickness and death, suppose that Great Britain and Ireland sent out ten times fifty men and women annually to India ; would that be a great drain upon the godly youth of all the churches, or tend to impoverish us in men or money, or more than match the magnificence of an opportunity as truly of God's creation as the worlds are ?

If we whose special work it is should set such an example, all the churches throughout all the other English-speaking lands might send an equal number there. If our Lord should return before India is taught to help herself, it would be well to be found so doing. If

our opportunity is soon to pass into Indian hands, it were well to use it well while it lasts. A thousand messengers of Christ from ourselves and our kinsmen, landing on those shores every year throughout this generation, resolved to make all missionary effort converge on preparing India to evangelise herself, would revolutionise the world. What an impression such a steady march of Christ's soldiers would make, not only on all India with its superstitions, but on Europe with its doubt, and upon the whole world with its atheistic apathy. Missionaries were always the best Christian evidences and inspirations. So far from such a migration draining our strength away at home, it would be a Divine quickening. True missionaries are like mercy "twice blessed." They bless the lands that give as well as the lands that take them. Carey and Judson, Morrison and Duff, Moffat and Livingstone, Patteson and Hannington, if they had stayed at home all their lives, could not have served their native land better than they served it by going abroad. Heroes abroad make heroes at home, and giving up all for Christ becomes recognised as a reasonable service.

### THE COST.

Nor need the then increased cost of Indian Missions either appal us or cripple our help to other lands. For many years the additional cost of five hundred missionaries, men and women, would be trifling in comparison with the wealth of all the Protestant churches of the three kingdoms; at the end of ten years it would probably be less than a halfpenny a pound upon the income tax, and at its greatest cost not equal to a penny; or less than one-twelfth of the cost of our army and navy in time of peace; a not very heroic or wonderful thank-offering from the whole Church of Christ in these the richest realms in the world, for the gift of India; and certainly not a tithe of the profits that Britain derives in various ways from India; so that gifts that may seem to some quixotic to expect would not be very grand after all. But if missionaries adequate to India's need cost too much, not for our love but for our power, they will live upon less for Christ's sake, if it be possible, and beckon us to follow close after them in self-denial. The association of probationers in the household of Madaripore may teach us a valuable lesson in efficiency and economy.

*But it is absurd with the Cross and the Early Church before us to say that we have reached the limit of our power to give.* We may have touched the limit of our willingness; if so, English history will

miss its crowning glory. There are literally myriads of Christians in Great Britain and America and Australia who might invest vast fortunes in God's Kingdom, and still retain a modest sufficiency for themselves and their children. Many might give a thousand and some ten thousand pounds a year and be much the richer for it, dying and after death. For a hoarded fortune needed for human and divine uses here may be a bad thing to begin another world with. Mr. Arthington by his inspiring gifts has widely extended the bounds of Christ's kingdom in Africa. Many a man might do as much with money that he will never use at all, but simply hoard. There are subscribers of a guinea a year and under who will hardly forgive themselves in heaven for their languid interest in getting the heathen there. They may even wish they could speak to their heirs; but if one rose from the dead, the heirs would not be persuaded. It were well if rich men everywhere would look at Missions as from the heavenly places now, while they can still open their purses and sign their cheques.

There are other men who have no fortunes to give, whose hearts are abroad though they themselves cannot go, who might consecrate the gains of commerce or of handicraft to Missions. An age that teems with opportunity seems hardly the time to be adding house to house, and field to field. And in the village, where the struggle for existence is very hard, and where the pastor poor himself yet pleads for Missions and not in vain, a man may often be found who could, if he would, double the gifts of the Church to Missions. But the very poor will still be our largest givers, like the Indian peasant who with want as his next-door neighbour sets aside a little rice from the daily store as an offering to Christ. But more than all, our sons and daughters are wanted in larger numbers to copy those who have already invested themselves in this enterprise, and even laid down their lives as stepping stones for others.

When we are ready to send five hundred of them annually to India from these islands, the Lord of the harvest may joyously thrust them forth.

### OUR PART AS BAPTISTS.

The plans for the celebration of the Centenary of the Baptist Missionary Society are not drawn to the scale mentioned above. But the scale can be enlarged if required. There was never an intenser desire on the part of the officers of our Society, even in the days when Andrew Fuller was secretary, to strengthen the Mission

staff and to move on to new fields. Lavish gifts, great labours and wise counsels are never wanting. No society was ever happier in its officers. Men know and feel that God's Spirit is at the Mission House. Then, too, a spirit of unity prevails that has lately found expression in the union of our two Missionary Societies, an event that we devoutly thank God for, and regard as of happiest augury for our Centenary services and for our future usefulness in India. With these reasons for joyful congratulations at the close of a memorable century, what are we asked to do in this notable year for Christ and the world? We are asked to raise the income of our Society to one hundred thousand pounds; and, in addition, to raise another hundred thousand pounds, so that we may send out to India, Africa and China, as soon as possible, one hundred new missionaries, and secure other advantages enumerated elsewhere in this volume.

As to the money, no one can think it too much in proportion to the greatness of the work, and few think we should be guiltless in attempting less. Six shillings is not an impossible average for all our church members in these islands as an annual subscription; nor is that sum unreasonably large as an average thank-offering for a hundred years of blessing from men and women who have been made heirs of all things through Christ's death, burial and resurrection. All cannot give as much as that; but since two gentlemen have given five thousand pounds a-piece, and as the children's cards will afford substantial help, we may hope that this thank-offering will be given, and also the annual income raised to the amount suggested. This would indicate gratitude for the place our Lord has given us in modern Protestant Missions, and show some appreciation of the greatness of the things that He would have us attempt for Him. The Centenaries of other societies will speedily follow ours, and a fair example may provoke a holy emulation on the part of other branches of the Church.

As to the number of men, when gaps are filled, probably the actual increase in the number of our missionaries will not be more than seventy or eighty. Suppose that half of these should be sent to India within three or four years, ought we to attempt less? Could we attempt *less* and not stand ashamed before Christ and the whole world after such a century of British rule and missionary success?

Mr. Baynes has suggested in our last Report what concentration is required in our stations, and what reinforcements are needed by our staff. Ceylon was left last year in charge of one European missionary! Calcutta sorely needs men for vernacular preaching and for

work amongst the students there. In Northern Bengal, the scene of Carey's early labours, we Baptists are left alone to evangelise nine millions! More help is urgently needed throughout Bengal, which contains nine million more inhabitants than all the United States at the Census of 1890, crowded into one twenty-third of the area! Both Delhi and Agra must be reinforced, while the 136 miles of Grand Trunk Road between these cities is untouched by any other society! Fairer mission-fields than we have in Ceylon, Bengal, and the North-West no society need desire, to say nothing of Orissa, whose history and claims are considered elsewhere. If Mr. Baynes can carry out his plans, we shall probably see all our Indian Missions transformed before the twentieth century begins. Already God has greatly blessed what we do, but we do far too little. May God enlarge our hearts that we may enlarge the scale of missionary gifts and labours; till, in conjunction with other sections of the Church federated through the world for this end, our efforts may be more commensurate with the greatness of this Indian continent and its variety of races, whose faiths are changing in a dawn that shines from Christ.

But, speaking generally, Christian England is blind to the splendour of her mission to India. A Christian strategist might deem the conquest of India the best way to win the world. If God be in current history, His finger points us that way, and makes our duty clear. Letters of light on the midnight sky could not make it clearer.

A pound or a life wisely spent there for Christ is sure to yield a hundred-fold, and never more so than now. It is an investment specially selected for our countrymen by God and guaranteed. There is no surer way of helping on men's present well-being or their eternal good. A general offering up of life and fortune into God's hand would supply all India's need. As soon as we bring all our store, all the willing multitudes will be miraculously fed.

### ROMANCE.

But it is said that in America and at home the Indian work is felt to be less romantic than work in Africa and China, and finds fewer volunteers. Is not duty with Christ's light on it romance enough for any redeemed man? The work of all our great missionaries, like the finest heroisms of history, seemed homely in the doing; romance is generally the afterglow that comes late

to high and noble deeds, but stays on them for ever. All lands are in the Great Commission; but India stands first, for us and for our kinsmen, in the Master's orders for the day. To remember that should make this work very fair. If it were worthily done, it would make this age glow and shine for ever. For the English-speaking race can do nothing for to-day so great as this. Future ages will look back to this day as one of unique opportunities for Christian service. The work was well begun by Carey. Great blessings have rested on the century's work. The shadows of the night are gone. God has made the long furrows over wide fields soft with showers, and in that soil the Church can if she will sow the good seed and prepare the way of the Lord of the harvest; and "plant the great Hereafter in this Now."

### THE SECOND CENTURY'S WORK.

Are we going to begin the second century's work by attempting great things for God? He has certainly set great things before us. What we do must be done quickly, for our opportunity is passing to our children, and India is changing and her millions increasing fast. If the work is to be done worthily, we must set an example that will win all our Christian kinsmen amongst 120 millions of English-speaking men to our aid.

We look to the West, where the United States, equal to the first of the nations, and facing a future greater still, seems scarcely less than Canada part of Greater Britain. To this great land Indian Missions and English Christians owe much already. And the mother country looks south to the children that are growing up into nations in South Africa and in the Australasian seas, and the deepening interest there in our Indian Missions is a hopeful promise of help likely to grow with the rapid growth of vigorous peoples.

What will men see in the Second Centenary meetings? Will they see that England led nobly, and that all who spoke the mother tongue gave bountiful help to the mother land in preaching Christ crucified in India and Ceylon, to Tamil and Cinghalese, to Aryans and Dravidians and tribes of the hills, to Parsi and Jain, Buddhist, Muslim and Hindu? Will they see that the greatest colonisers, traders and governors of the world gave their whole hearts to Missions? Will they see that at the First Centenary the Baptists, who were first in India, did their best according to their number and wealth to set a pattern for the second century in attempting great things for God?

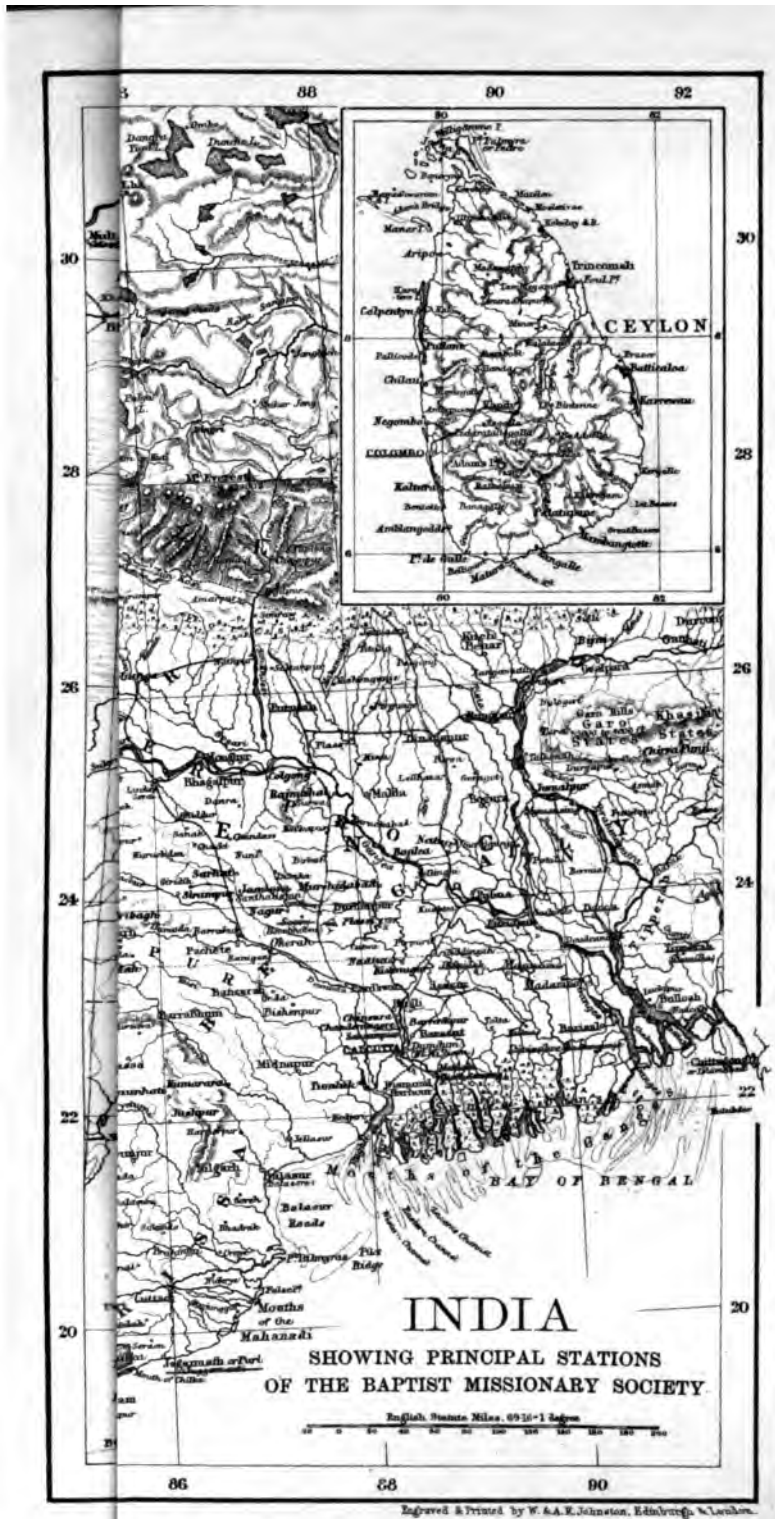
That Missions will extend and bless the world is as certain as anything future can be; but whether the Church of to-day will rise up to the greatness of her unequalled opportunities is less certain by far. It may be that the century we are entering upon will be written down by the Church historian of the future a dreary failure in Missions, when the actual is set against the possible. Relief and deliverance will surely arise for the nations, but evangelists from other lands, other races, other times may take our crown. For certainly the question on which the glory or the shame of Christian England depends in our day and that of our children is this: What are we going to do to lead India, in this crisis of her long history, to Jesus Christ? The books of earth and heaven will say whether the conquerors of India won the land for Christ or not. If we attempt it we may expect it. For already our British dominion and many missionary activities are amongst the compulsions of the Good Shepherd, whose voice is beginning to be heard over the plains and jungles and hills of the land, calling His sheep into His green pastures, according to His word: "I, if I be lifted up, will draw all men unto Me." The crowning development of India's long history may be at the door.

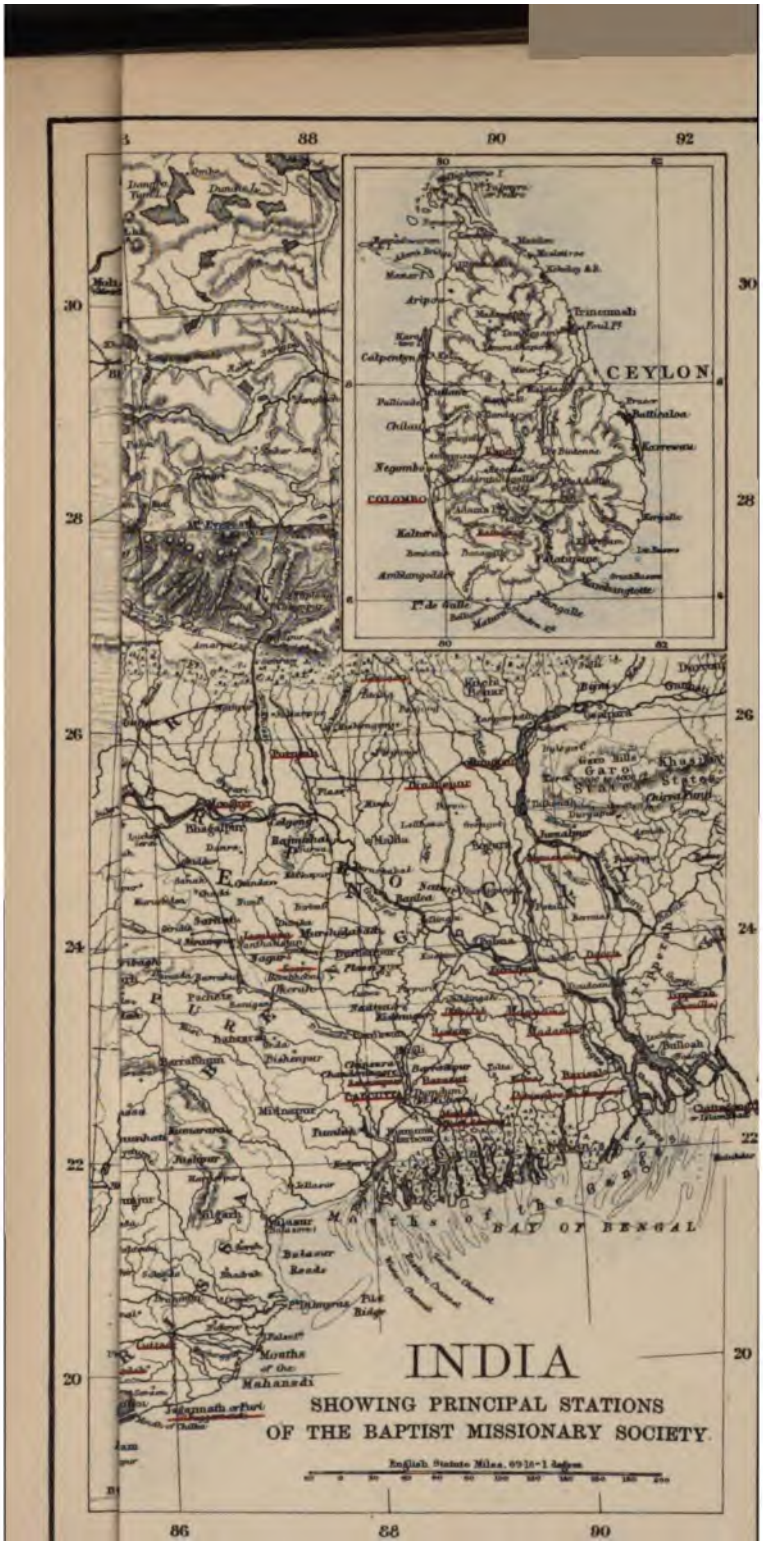
If angels were permitted to evangelise that land there would be joy because of it in the presence of God. If at a voice from the Throne they saw that land, ripe now after long ages, and lying open in the fulness of time for the messengers of Christ, there would be no lack if a thousand volunteers were required every year to tell of the Lamb slain, though He was not slain for them. All heaven would watch them descend year after year to the plains below the sun; and watch again for their return after the little human term appointed for their stay had passed by; and permission to go would be welcomed as distinguishing grace, and sorrows and toils for Christ accounted greater riches than the treasures of heaven. And if the wealth of that land were required of the angels who remained behind, in order to equip those who were going out, how diligently those treasures would be gathered and how freely given! It would be a strange sight to see reluctant angels; passing strange to see them preferring even heavenly homes to errands of mercy; shocking to see them hoarding or wasting riches that God had need of for His work. How could grudging angels find pleasure in always beholding the Father's face?

To the Lamb that was slain, not for angels, but for men, the Church may show sights and sounds as strange. He hears some

men, redeemed by His blood, declining foreign service; others even refusing subscriptions to Foreign Missions. He sees small sums over against names written in heaven, and knows what large treasures the steward holds from Him. He sees many British churches caring nothing for England's opportunity of preaching Christ in India, though it is as great a privilege of service as God ever gave to any people. But He sees and also receives the gifts and service from hearts of love as well. For He is walking the earth still, as in Carey's day, and calling men to share His sorrow and His pity for the wide world. But men are incredulous that they come face to face with Him in every call to service, and unaware that they see Him in all human need. When saw we Thee hungry, thirsty, naked, sick, in prison? So men serve Him, or refuse to serve Him, all down the ages.

Carey heard Him in the need of India, and obeyed His call a hundred years ago. Reader, rich or poor, does Christ call on thee for help for India? Wilt thou take counsel with Him, and do what He wishes thee there or here? If so, whether that work be great or small in man's sight, God speed thee in the task that Jesus Christ assigns thee, and when thou givest into the piercèd hand an account of this thy stewardship, may He who takes it look on thee kindly and say "Well done!"


CEYLON
INDIA
SHOWING PRINCIPAL STATIONS
OF THE BAPTIST MISSIONARY SOCIETY
BAY OF BENGAL
Mouths of the Mahanadi
Engraved & Printed by W. & A. K. Johnston, Edinburgh & London.


INDIA
SHOWING PRINCIPAL STATIONS
OF THE BAPTIST MISSIONARY SOCIETY
CEYLON
BAY OF BENGAL
Mouths of the Mahanadi
English Statute Miles.

INDIA
SHOWING PRINCIPAL STATIONS
OF THE BAPTIST MISSIONARY SOCIETY
CEYLON
BAY OF BENGAL
English Statute Miles. 69½=1 Inch
Mouths of the Mahanadi
Engraved & Printed by W. & A. K. Johnston, Edinburgh & London

# OUR MISSION IN CHINA.

BY THE REV. RICHARD GLOVER, D.D.

# OUR MISSION IN CHINA.

## INTRODUCTORY REMARKS.

THE origin of the Chinese people is lost in its remote antiquity. Some deem them of Accadian origin, and find in their names for the planets, their divisions of time, and several other interesting features a proof of their derivation from the same populous region that was the early home of Abraham, and the centre from which hordes of enterprising communities certainly did set forth, in the various directions in which "fresh fields and pastures new" allured them.

It is sufficient for our present purpose to note that such as we find the Chinese to-day, such they seem to have been essentially from time immemorial. The extent of their empire has varied from less than half of the present eighteen provinces to a realm extending from the eastern border of Germany to the shore of the Yellow Sea. Their power has been concentrated in various capitals. Whilst Japan has bowed to the sway of one dynasty for 2,000 years, and is ruled to-day by a lineal descendant of men who ruled before the birth of Christ, China has been ruled by many different dynasties.

There have been times when China has successfully invaded Europe, just as in later generations she has been successfully invaded by Europe.

But whether contracting or enlarging her bounds; whether ruling from Si-Ngan-Foo, or Nankin, or Pekin; whether they came originally from Central or from Western Asia, the earliest view we have of the people reveals a great identity of thought, feeling, and custom with what we see to-day. China was not as yet an imperial unity, when history first lifts the curtain; but her feudalism was tending towards the imperialism which now exists, and her thoughts were becoming such as they are to-day. For her three great teachers all flourished some centuries before Christ. Confucius was a boy, Lao Tse a middle-aged man at the time of the return of the Captivity from

Babylon (B.C. 536); while some time probably within the next fifty years Gaudama, the founder of Buddhism, was born in Northern India, near Benares. As the light of Jewish prophecy was setting, the light of Chinese wisdom was beginning to dawn.

Some centuries had to elapse before the great missionary instinct of the disciples of Gaudama, on the one hand, and the earnestness of the Chinese to learn all that could be known of truth and duty on the other, led to the introduction of Buddhism into China. But fifty or sixty years after Christ, wise men from the furthest East were despatched by one of the emperors westward, to inquire concerning the great teacher of whose birth they had heard, and to learn his doctrine. They reached India—heard of Gaudama—were impressed with the beauty of his moral teaching. Already Buddhist missionaries, some of them of royal birth, had carried the gentle and kindly teaching of the Eastern stoic over all India and to Ceylon and Burmah; and they were ready to accompany the Chinese inquirers back to their own land. From then till now, Buddhism has had a supreme part in moulding the religious thoughts of the Chinese. For while of the three great teachers Lao Tse is perhaps the profoundest, and Confucius certainly the most popular, Gaudama is unquestionably the most spiritual. And in so far as the thought of China has any religious character, it is due above all others to him who has been termed the Light of Asia. To Buddhism, for instance, they chiefly owe their views of the future life. The religious sects are almost all Buddhist; the law of kindness is Buddhist; though the teaching of Lao Tse on "THE WAY"—*i.e.*, the proper path for man to follow—is profound and original.

For nearly 1,800 years these three lines of teaching have been blending in the Chinese mind. Nothing better has arisen, or is expected, among themselves.

In various directions these views have been modified by other teaching: by the philosophy of Zoroaster, by early Nestorian Christian teaching, by Mohammedan doctrine, by the Catholic teaching of the Mediæval and the Jesuit Missions; substantial traces of all these being easily and widely recognised, especially amongst the members of the secret sects. But still, fundamentally, the curious blending of mysticism, conventional rules of propriety, speculative stoicism, which marked the Chinese 1,600 years ago, marks them still.

It is not to be wondered at that this great people—dominating Continental Asia—should have seemed to the hearts of many generations of Christians a conquest that ought to be made for Christ.

The early Christians looked with longings of faith and courage to the land of Sinim.

At what exact date they reached that empire will probably remain unknown.

The breviary of the Catholics of Malabar, in its service for St. Thomas' Day, testifies that:

"By St. Thomas, idolatrous delusion was dissipated in India.

"By St. Thomas, the Chinese and the Ethiopians were converted to the truth." *

Amobius, writing about 300 A.D., speaks about the Christian deeds done in India, and among the Seres (the Chinese), Persians, and Medes.†

St. Ambrose of Milan (340-397), in his treatise "De Moribus Brachmannorim," states that "our Brother Musæus, Bishop of the Dolenians, has related to me, that having set forth some years ago to visit the Brahmans in India, he travelled over almost the whole country of the Seres (Chinese)." He seems to have travelled in China and Lesser Buchara, after arriving in India by sea.‡ If by "The Seres," we are right—as is probable—in understanding "the Chinese," these testimonies, with some others, suggest that possibly Christianity reached China within two centuries of the death of Christ. We get on firmer ground when we come to the testimony of the

GREAT TABLET AT SI-NGAN-FOO

(erected 781, and still standing and legible), which indicates that from the arrival of a Syrian, named Olopeu, in 636 A.D., the Gospel had a great following in the neighbourhood of that city, then the capital of the land. How they multiplied, were patronised and persecuted alternately, is told in subsequent history. Their doctrines, unfortunately, became a mixture of the Gospel and speculations on Cosmogony. Their priesthood became corrupt, and under the troubles which came on China from Genghiz Khan they suffered so much that, so far as outward evidence of their existence is concerned, they fade away from history about the thirteenth century. How numerous they may have been at their best we cannot tell. We know, from Chinese history, that in 845 A.D., an imperial edict compelled 3,000 of their priests to retire into private life. Such a number

* Abbé Huc's "Christianity in China," I. 29.

† Williams' "Middle Kingdom," II. 275.

‡ Abbé Huc's "Christianity in China," I. 38.

would suggest a large number of converts. While their doctrines of a community of goods, their objection to holding slaves, their testimony to the equality of man, their temperance, their purity, and their prayers all indicate vigorous conviction, and a life of so much higher aim and spirit than that of those around them, that one laments that under the ruthless assaults of Genghiz and of Tamerlane they should have perished.

In 1269, the Polos, father and uncle of Marco Polo, returned from a prolonged trade journey, which, by chance, extended to China, and took them to Pekin and to the Court of Kubla Khan.

They brought with them letters from the Emperor to the Pope, asking for 100 learned men. They returned to China in 1274, and were followed in due time by a considerable number of missionaries.

The first of these was Monte Corvino, who set out in 1288, reaching Pekin seven years later. For the next century there is a stream of missionaries going eastward. They went overland, until Friar Oderic made his way from the Persian Gulf to Canton by water, and thence to Pekin, where he met the aged Monte Corvino. How many altogether went it is not easy to learn. Seven bishops were sent out. In one company twenty-six missionaries started.

Monte Corvino had trouble, as all missionaries have found in China. And the presence of remnants of the Nestorians proved somewhat embarrassing.

But in the thirty-five years he laboured in China he commended the Gospel by a gracious life, translated the whole New Testament and the Psalms of David into the Tartar language, and died, eighty years of age, "after having converted more than thirty thousand infidels." *

With chequered course the work thus started went on, until eighty years after Monte Corvino's arrival the Mongol dynasty was displaced by the revolution which gave China the great Ming dynasty, and all that the Mongols had favoured, Christianity included, was discouraged, and as far as could be destroyed.

### THE JESUIT MISSION.

One more noble attempt to plant the Gospel there was made by the Catholic Church.

When the Jesuits formed the great society which has been the

---

* Williams' "Middle Kingdom," II. 288.

object of so much deserved admiration and dislike, they addressed themselves to the task of restoring to the Church the greatness and the power she had lost by the Reformation of the sixteenth century.

They had the nobility of enterprise to look abroad to heathen lands and consult for their annexation to the empire of the Saviour. Their zeal established Missions everywhere—in Africa, in the very region where our own Mission is now working with so much promise, in India, in the Philippine Islands, in North America, in Brazil, in China, and in Japan. In some cases their methods, as in India, were such as to load their name with infamy, and constitute the greatest scandal that the Church has ever suffered from. But while the methods of Xavier and Robert de Nobili in India were such as can only be regarded with pain and indignation, the Mission to China will remain, notwithstanding faults which marred it, a glory to the whole Church of Christ.

The earliest leaders were men of highest Christian character, great intellectual power, fine scholarship, great courage, laborious energy. Within the first fifty years they produced a whole library of Christian and scientific literature. One of Ricci's books is spoken of as still the best book on Christianity in Chinese, and is, I believe, freely used by missionaries of all societies. Their survey of China gave us the map of that Empire which, with slight improvements, serves us to-day. Their astronomical knowledge gained them place and power. But amidst all their pomp, which oppressed rather than gratified them, their zeal for the furtherance of the Gospel knew no decay. Probably the relationship of Schaal to the Mantchoo Emperor of his day is unexampled in the history of the Empire, for the freedom which honesty, wisdom, and goodness permitted the missionary to use and the Emperor to enjoy.

Periods of disfavour and persecution alternated with those of persecution, and one of the finest appeals for reinforcement ever addressed to the Church at home is found in a letter of Verbiest, in a time of persecution, in which he evidently feels that to recount the sufferings of the persecuted and state the probabilities of martyrdom, was to display the most powerful inducement to his brethren at home to adopt the missionary life. For exactly one hundred and forty years the Jesuit Mission had more or less of freedom for its work.

Dissensions rose between the Dominicans and Jesuits as to the proper

attitude of the Church to certain practices, which had so much of evil as to seem to make their toleration wrong, but so much of good as to make their sanction necessary. The Emperor sided with the Jesuits; the Pope with the Dominicans. This and other changes gradually led up to a great opposition, which resulted in the expulsion of every known missionary from China, and their continuous exclusion up to our own time. The exclusion, however, was not so complete as to prevent many finding access, and working in peril and secrecy in the long interval between 1723 and 1858. Many were detected and slain, many detected and expelled, but the work went on.

Whatever the faults of their policy, and errors of their creed, the six hundred thousand converts they left behind are a testimony to their zeal, and to the power of the Gospel of Jesus Christ to charm the hearts of men. For, imperfect and adulterated as their Gospel was, it had sufficient grip to maintain a hold on the souls of men during the century and a quarter which followed; and sufficient spiritual force to give the converts a superior type of character to that of the community around them. So fared the three first invasions of China by the Gospel. In each case it was welcomed and welcomed largely. In each case some admixture of error marred the strength of the Gospel. In each case probably, in Nestorian and Jesuit Missions certainly, the spirit of compromise was carried to an extent fraught with mischief. In each case they seemed to be extirpated by relentless persecution.

The facts of a large welcome given to the Gospel remains; of wide conquests in Western China and Central Asia, from the fourth to the thirteenth centuries; and the further fact that ever since the Nestorian period there has been flowing alongside of the great current of national thought some streams of more spiritual conviction.

The Buddhism that entered Central Asia—atheistic—adopted the Theism of the Gospel *after it met with Nestorian Christianity*. It adopted a *Trinity*, calling Sakya Mouni, the second person of it, the manifestation of the unseen God, and adding a third person. The name for the first person signified "Source or Origin"; for the second, "Book"; for the third, "Intention or Love." They had a dogma of the Incarnation,* accentuated the need of faith, made

* Abbé Huc's "Christianity in China," II. 269.

THE RITE OF ANCESTRAL WORSHIP.

goodness not the price which wins salvation, but the expression of gratitude for it.*

Another development of thought which shows the influence of Christian ideas on Buddhism is that presented by Lamaism, in which the executive hierarchy of the Church of Rome is copied, including an infallible Pope (the great Lama of Thibet); masses for the dead; worship of relics; use of rosaries; a celebate monasticism, and other essentially Catholic usages. The Gospel history is fairly represented in a "Complete History of Gods and Genii," written by a Chinaman, 180 years ago.† It seems unquestionable that a spiritualising and vitalising power still flowed from these missions, which outwardly were wrecked during the convulsions which enthroned and subsequently displaced the Mongol dynasty. And it seems probable that the higher tone of thought, the sacred hunger which so largely marks those connected with the secret sects to-day, is due to the presence and prevalence of conceptions of God derived ultimately from these Christian sources.

In a land where the worship of departed men and women absorbs almost all the devotion left after the deprecatory worship of powers of mischief has taken its share, and where loyalty to the Emperor requires that the worship of the great God should be left to him alone, it is a significant fact that—according to Mr. Wherry, of Pekin—there are people by the tens of thousands who forswear idolatry and worship only God.

## BEGINNING OF PROTESTANT MISSIONS.

Our review has led us down to the present century, when Protestant Missions began to assail this ancient Empire.

The first to engage in missionary work in China was Dr. Morrison, though he was only able to find entrance as a servant of the East India Company, and the relation to which he owed his liberty of residence was one which deprived him of a large part of his liberty of speech.

Still it permitted him to acquire the language, to frame a dictionary, to translate the Bible—all service of supreme importance for future workers. His Bible did not make its appearance till 1822. Another version of the whole Scriptures into Chinese had preceded his by two

* See curious details regarding the sect which worships Amita Budha, in *Missionary Review of the World*, March, 1891, p. 185.

† Sir John Davis's "The Chinese," II. 92.

years, from the pen of our own indefatigable Dr. Marshman. Though Marshman had never been in China, and his opportunities were small, the excellence of his translation is remarkable. "It is surprising," says Mr. Wherry,* "how much of the actual contents of the book is good current Chinese, and what a large proportion of it appears, *ipsissimis verbis*, in subsequent translations." Both Marshman and Morrison were probably indebted to a Catholic translation which existed in MS. in the British Museum. Others aided Morrison, laboured amongst the Chinese outside of China, especially among those of Singapore. Morrison died in 1834, worn out with work, having accomplished much, though only permitted to see four converts as the result of his work.

The new era of Missions has two great dates—the 26th of June, 1843, when the Treaty of Nanking was ratified, which opened the five ports of Canton, Amoy, Foochow, Ning Po, and Shanghai to British subjects, with liberty to reside there, and ceded to us the island of Hong Kong as an English possession; and October 24th, 1860, when the Treaty of Tientsin, of June 26th, 1858, was finally ratified. This treaty made the number of ports open to foreigners for residence twenty-two; promised protection to missionaries and converts of the Christian religion (art. 8); and sanctioned the travelling in the interior of foreigners, for trade or pleasure, under certain conditions.

In the Chinese text of the French treaty, ratified at the same time, there was the following clause:—"It is, in addition, permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." These words are remarkable, for they are not in the French copy of the French treaty, having been, as a matter of fact, foisted into the Chinese copy by the Jesuit interpreters who assisted, and who took the liberty of looking after their own interests more thoroughly than the ambassador was doing. The French Government was, of course, glad to take advantage of concessions larger than they had asked for.

Under this clause, the Catholic missionaries began at once to buy land and build houses, as well as travel freely. Under the favoured nation clause, our authorities might have asked the same liberty, but properly declined to take advantage of a fraud. But declining to claim the right, they asked the favour of similar privileges for our own missionaries, and since 1860 there has been freedom for mission-

* "Records of Shanghai Conference, 1890," p. 49.

aries not only of travel, but of residence all over China ; liberty to buy houses and lands and to make their abode wherever the susceptibilities of the people would tolerate them. And the Chinese Government has, to its credit, always protected the rights of property duly conveyed under this clause. It has even compensated French missionaries for damage to their property during the recent war with France. Accordingly, as the 1843 Treaty was at once followed by the establishment of Missions in Hong Kong and the five treaty ports ; immediately after the Treaty of 1860 about thirty additional societies started missions in other treaty ports and in various parts of the interior. Our own Mission dates from this latter year.

The treaty known as the Treaty of Tientsin, and finally *ratified* (after a second war) in 1860, had been agreed to in June, 1858. As soon as the provisions of the treaty were known, there arose a great desire on the part of many Christians that the churches should enter by the door thus opened. John Angell James, of Birmingham, was one of the foremost in urging that strenuous efforts should be made to enter China.

### COMMENCEMENT OF OUR MISSION.

The late W. G. Lewis, then of Bayswater, took also a leading part in urging on the Committee and the constituency that we should do our share. And a beginning was made by the acceptance, in 1859, of Mr. Kloekers and Mr. Hall. Mr. Kloekers, a native of Holland, had already been employed in China in connection with the American Southern Baptists ; his wife was an English lady belonging to a family held in high esteem for their worth and missionary sympathies—the Winterbothams of Stroud. The daughter of Mr. and Mrs. Kloekers is Mrs. Bentley, of our Congo Mission ; Mrs. Morgan, of Tai Youen, is their niece, and another niece is labouring in connection with the London Missionary Society at Tientsin. Mr. Hall had belonged to the Chinese Evangelisation Society. So that we commenced work with two missionaries already in possession of the language.

In 1861 an appeal was made for six men for China, and in 1863 Messrs. Laughton, McMechan, and Kingdon went out to join them. The commencement, however, did not prove to be made at a very favourable time. For though there was peace between China and England and a new deference to foreigners, the result of their victories, gave foreigners facilities for work, the Empire itself was in the throes of the great conflict known as the Tai-ping Rebellion. It had broken

out in 1850, and from small beginnings had grown into a movement already dominating more than half of China. Unquestionably the force it possessed came largely from Christianity. It was a war against idolatry, and succeeded in suppressing the public worship of idols throughout two-thirds of the Empire. It urged the worship of the Supreme God, proclaimed the Ten Commandments as the rule of life, and preached a corrupt form of the Gospel, representing Jesus Christ as the Redeemer of men, but representing the rebel leader as His brother and a proper object for equal reverence and obedience.

The wider that the movement grew, the more corrupt and cruel it became, until at the time our first missionaries got to China it had degenerated simply into a struggle to obtain the supreme power. And for a long while it seemed as if it would be successful in attaining it, the rebels reaching as far north in their victorious progress as Shansi and Shantung, and their progress being unchecked; until first the American, Ward, and subsequently our own General Gordon, at the request of Li Hung Chang, led the Imperialist forces against them. Our brethren directed their course first to Shanghai, the nearest of the original treaty ports to the headquarters of the rebels, and commenced work in the city, and also in the rebel headquarters. Mr. Kloekers was the one to whom fell most of the work amongst the rebels. At first, great hopes were entertained that the movement might be hallowed and guided to right ends; and in the annual report of the Mission, issued shortly after their arrival, the welcome given to our brethren was accentuated as being of great importance. But any hopes thus cherished were soon doomed to disappointment; for the rebel leaders became conscious that the sort of Christianity taught by Mr. Kloekers was not the sort that would materially further their cause, and accordingly required a modification of their doctrine such as would associate their chief with Jesus Christ in the matter of supernatural claims. And when the missionary could not oblige them in this, he was no longer permitted to work where they had sway.

In 1863, Messrs. Laughton, McMechan, and Kingdon arrived in China. By the time they arrived they found that Mrs. Kloekers had died of cholera at Shanghai, and that Mr. Kloekers had gone north to Chefoo, with the intention of joining Mr. Hall, who was working in that city and the adjoining neighbourhood.

Mr. Kloekers arrived in Chefoo only in time to see Mr. Hall fall a victim to the cholera, after ministering successfully to many assailed by it, and after losing his child by the same disease.

THE PORT OF CHEFOO.

He made arrangements for Mrs. Hall's return, and then in double loneliness, without wife and without colleague, addressed himself to work in that city, which, until 1875, when Mr. Richard left for Tsing Chow Foo, continued to be the headquarters of our Mission work.

In 1863, Messrs. Loughton, McMechan, and Kingdon reached Chefoo. In 1869, Messrs. Richard and Baeschlin joined the work there. In 1870, Dr. Brown went out. But the trials that beset the commencement of the Mission were manifold. First of all, the climate tried the missionaries intensely. The annual report for 1867 speaks of its "direful influence." To-day Chefoo is the sanatorium of China. But Chefoo the sanatorium is the foreign settlement, somewhat detached from the native town, and beautifully situated; and between the Chefoo of the English merchant and the native city, in a street of which our brethren essayed to live, there was a wider difference than there is between the London facing Hyde Park and the lowest slum in Bethnal Green.

Sewers without any gradient—or with a gradient of the most imperfect and interrupted kind—occupy the middle of every street. Where the traffic is heavier they are flagged over sufficiently to give support for the traffic; but the flags permit the effluvium to rise freely between them. In the less frequented streets there is no covering; and, accordingly, the reeking filth fills the air with overpowering odours. Situate in the latitude of the southernmost point of Italy, the heat in summer is extreme, as is also the cold of winter. Mr. Hall and his child died here. Severe illness drove Messrs. Kloekers, McMechan, and Kingdon home within five years of their setting out; and in 1870 Mr. Laughton died. So that in 1865 the Committee report that they have "hitherto met with great discouragement in the prosecution of the work"; and, in 1867, they report that, in view of the ill-health of Mr. Kingdon, "the continuance and extension of the work has been the subject of a special committee."

Then, the rebels were in the neighbourhood; and two American missionaries were murdered by them. Then, in 1870, came the massacre of Tientsin, raising a wave of anti-foreign excitement against all foreigners, and leading the brethren in Chefoo to write: "Popular rumour postponed the day of our massacre from day to day, and from week to week; we were every day, more or less, prepared to hear that the fatal hour had come at last."

Then, over and above all, a large seaport is one of the worst places in China to be the headquarters of a Mission. The thoughtful are

found, pre-eminently, in the country districts, where family life is more pure. The cities of China have a very low morale, and the ports of China present that degradation in its vilest form.

So that there is no question that Mr. Richard, who, in 1875, began to abandon the coast for an inland district, acted with great wisdom.

There were other discouragements. Baeschlin, who went out with Mr. Richard—and who addressed himself to work in Ningpo—preferred, on reaching China, to work apart from us; and between Dr. Brown and the Committee some misunderstanding arose, which deprived the Society of the services of his most useful and devoted labours. So that in 1875, of the eight who had gone out, Mr. Richard alone remained.

A church was gathered, which grew to about fifty members. Mr. Richard began at once to show the marvellous energy which has marked all his labours in that land. Every village within a radius of sixty miles had someone in it who had heard the Gospel from him or others of the brethren. He undertook long journeys into the interior of the province, and even into Manchuria. Some of the inquirers were cases of intense interest. One man had travelled a distance of about three hundred miles in order to learn the Gospel, in consequence of a dream of his aged father. One man had for ten years "worshipped the King of Hell, in order to get a mitigation of his penalty." Dispensary and hospital work was started, and very effectively carried on (as it still is by Dr. Henderson, as a labour of love, in the same building used by Dr. Brown). Some native agents of great worth were gathered. Amidst the tumults which followed the Tientsin massacre, the Christians that had been gathered showed splendid firmness and decision. And, taking into account the difficulty besetting all beginnings, and the few who were long enough at the work to be known, a candid mind will be surprised at the results achieved, rather than disappointed that they are not greater.

The only legitimate discouragement lay in the loss of labourers. Yet this was probably almost entirely due to the position of the house occupied. Probably a better could not at the time be had; but I name it to suggest how much may hinge on a mere detail of arrangement, and how costly an insanitary house in such a climate may be. Still death, illness, disagreements, notwithstanding, our brethren made a noble beginning, and the success of these first twelve years was enough to prove, to a believing heart, that in China, as everywhere, the omnipotence of the Gospel will make itself felt.

### TSING CHOW FOO STATION OPENED.

This brief record has brought us down to the year 1874, the date of the commencement of our Tsing Chow Foo work, Mr. Richard making his residence there in that year, living in an inn, not being able to get a house till 1875. Mr. Richard had made extensive journeys through the province, and fixed on this city as suitable for a base of action. It is of moderate size, numbering about thirty thousand. It is of extreme antiquity. Here, over two thousand years ago, Mencius, the greatest commentator on Confucius, discoursed on social problems with the Prince of Tsi.

Yet, though so old, the practice of building with sun-dried brick, the most perishable of all materials, gives the city, in spite of all its ancient memories, the aspect of having been built only a generation ago. It has fallen off in size and in importance amidst the vicissitudes of the Empire, a considerable space within the walls being now unbuilt.

It is the seat of authority over several adjoining counties; and the adjoining Tartar city, a mile away, which is occupied by the military and their families, has a population of ten thousand.

Mr. Richard having succeeded in renting a house, there was immediately the strongest opposition manifested to his taking up his abode there. What might happen if something were permitted, which in all Chinese history was unknown, was a subject that necessarily gave rise to the deepest and gravest questionings. If any knew the truth of our victories over Chinese armies, and our burning of the Summer Palace, their knowledge would only have inflamed their hatred. The war had been, in their view, "The Rebellion of the English," all lands being supposed to be tributary to China. The "uncontrollable fierceness," which the authorities continually ascribe to the Englishmen with whom they had to deal, did not lessen our national reputation for being barbarians. So officials and people united to oppose Mr. Richard's settlement among them.

Mr. Richard, however, appealed to the treaty, and urged, successfully, on the officials their duty of protecting him. At the same time a serious epidemic broke out in the city, which Mr. Richard successfully treated, and, saving many lives amongst the leading people, he began to gather that reputation for goodness which subsequently endeared his name to multitudes of Chinamen both in Shantung and Shansi.

Between the respect of those to whom he ministered and the protection of the officials, he found it possible to hold on, and the slanderous rumours of the diabolical practices of the Christians for the while died down.

He worked arduously in the surrounding country, found inquirers, was translator, physician, evangelist all in one, and saw very soon a beginning made.

Standing alone, without wife or English colleague, Mr. Richard felt exceedingly the need of help. He returned to Chefoo to urge on the converts there that they should do all in their power to evangelise their brethren, and wrote appeals for colleagues in terms of extremest urgency.

Mr. Jones arrived in China, November 25th, 1876, only to find the province in a state of dreadful suffering.

It may be well to say a little concerning the province in which our work has been so successful.

## OUR FIRST FIELD.

Shantung has an area about one-eighth larger than that of England and Wales, with a population equal to theirs.

It is the birthplace of Confucius, whose descendants of the seventieth to the seventy-fifth generations constitute a large clan resident near Chi Nan Foo. It is the birthplace of Mencius, the great commentator on Confucius. It has had great renown for the lead it has taken in literature all down the history of China. Its inhabitants are the most stalwart of all the Chinese. Some feel that to win Shantung is to win the Empire, for it is more free from the opium vice than most other provinces of China. It is one of the fields on which the Gospel has won its best victories.

A careful consideration of a good map of China will show that, while to the west and south there are mountain ranges of considerable height, there is a great stretch of level country extending from the basin of the Yang Tse Kiang on the south to Pekin on the north, a distance of seven hundred miles, and having a breadth varying from five hundred miles to fifty miles. Almost the only break in this stretch of level country is the spine of hills, one end of which forms "The Shantung Promontory," and which runs east and west, with a length of about two hundred and eighty miles. This level constitutes what is termed "The Great Plain" of China. It has been made and is in yearly process of enlargement by the Yan Tse Kiang and the Yellow

River; these great rivers bringing down incalculable quantities of mud, depositing it, altering their courses as their beds choke up with silt. The Yellow River has been especially vagrant in the directions in which it has flowed. The course in which it has flowed since 1853 is one of the great courses in which it flowed 1,400 years ago. But previously to that year it flowed into the sea to the south of the Shantung group of mountains, instead of, as now, to the north—a straight line of two hundred and fifty miles separating its present from its former mouth. In the great floods of a few years ago its waters escaping through one of the breaches in its banks in Honan, instead of spreading in the direction of either its present or its former course, flowed down to the south-east till they entered the Yang Tse and reached the sea through its mouth.

The Plain is still growing. Kao Yuan (pron. Gow Yan), the head-quarters of Mr. Drake's work, is now—as we learned from several trustworthy witnesses—much further, some say one hundred miles further from the sea than it was a hundred years ago.

These facts will assist in giving an impression of the physical conformation of the district. The Plain is monotonously, almost painfully, level. Laid by the river, it is barely above its level—for some hundreds of miles beneath it—the waters of the river being confined by artificial banks. A rainfall, considerable in amount, is confined to special seasons; in these the rivers rise to great heights and attain great volume. Floods are of frequent—in some places, annual—occurrence, and the records of the greater calamities of this kind go back to a great flood which used to be identified with the Noachian Deluge. The fertility of the rich alluvial land has attracted to this "Great Plain" a population nearly equal to two-thirds that of Europe.* The floods keep a large portion of that vast population in chronic poverty and fear.

Though from the absence of all detached dwellings and the crowding of large numbers in small villages, one does not get the impression of undue density of population, there is no reason for doubting that the population is very dense, amounting to over 440 to the square mile. This population, more dense than that of our United Kingdom, in a country without machinery, and entirely dependent on the fruits of the soil, is far in excess of what can properly be supported by it. They are accordingly poorly housed and

* Williams' "Middle Kingdom," I. 28.

poorly fed. Over a large portion of this district no fuel is used except for cooking, though they contrive so to use that as to get a slight warmth from it in their *kangs*, or brick couches, on which they squat by day and sleep by night.

### PREVAILING POVERTY.

Everything is poor. There is no reason to question the enormous growth of the population of China in the last two hundred years. The rough, but fairly reliable, method of taking the numbers of the population permits us to compare the population of China in various periods. We have, for instance, a figure of 23,312,000, given with imperial authority as the population in the year 1710.* The population in 1882, given by the Customs authorities, was 380,000,000. This indicates that they have multiplied their population sixteen times in 170 years, in spite of the Tai-ping and Mohammedan rebellions, and the terrible famine, which, between them, must have cut off scores of millions and damaged seriously the general health of a still larger number. Yet this advance gives us a rate of increase according to which the population doubles itself every forty-two and a half years. This is a greater rate than is probably found in any other old country. Our rate of increase, for instance, since 1801 has been such, that it takes fifty-eight years for us to double our population in England and Wales. At this rate China is adding to its population a number equal to the entire population of England, Wales, and Scotland every five and one-eighth years.

We with our slower growth yet complain of competition, though the introduction of machinery has enormously increased our productive power, and though commerce with all the world employs remuneratively that machine power. But in China, as one of her cultured statesmen deplored in conversation with me, they have this enormous and continuous increase in the number to be fed without any increase in the resources from which they are to be sustained. Hence an ever-increasing poverty which reveals itself in the universal dilapidation which marks everything. In all the cities, the temples, the palaces, the houses are going to decay. Even the Government offices in Pekin are in a deplorable condition.

The Great Plain of China especially suffers from this overgrowth of population, its fertility attracting and retaining multitudes who, from

* Sir John Davis's "Chinese," II. 392. Williams' "Middle Kingdom," I. 263.

time to time, suffer from the floods of which I have spoken. Tsing Chow Foo lies on the Plain, at the base of the range of hills which have formed the Shantung Promontory.

### THE GREAT FAMINE.

In the spring of 1876, a little over a year after Mr. Richard settled there, there was a severe drought. There had been partial droughts for two years previous. The autumn came bringing hardly any harvest, and people began to starve. The number of beggars increased daily. Writing in August, 1876, Mr. Richard tells how, for some time, he had been distributing daily relief to the starving. They grew to be 1,000 daily. He used to make them sit down, as the Saviour did, to prevent clamour and violence. When his own means were exhausted, he appealed to Chefoo, to Shanghai, and then to England. The trouble grew till the spring. On February 12th, 1877, Mr Richard wrote a terrible account of the starvation and death surrounding them on every hand; of the effort to maintain life on weeds; of the sufferings which the winter's cold brought to the homeless and foodless; of places where one out of ten had already starved to death; of gloomy forebodings in other places that before the autumn could bring harvest half the population would die. Mr. Richard was indefatigable in appealing for funds, in distributing those which reached him, and in appealing to the officials to take their part in the work.

Mr. Jones, who had arrived in November, 1876, took his part at once and nobly in the great work. In all some 70,000 persons received regular relief. But the worst was yet to come. This was found in the adjoining province of Shansi. In October, 1877, the outlook was so bad that, leaving Mr. Jones to deal with the termination of the famine in Shantung, Mr. Richard set out for Shansi. Here the state of things was, and for over a year continued to be, awful, to a degree surpassing description. Mr. Richard begged for contributions from home, and begged of the officials for liberty to distribute them. Strange as it may appear, they were reluctant to grant this liberty. The want was so extreme that they feared the tumults which might arise by opening centres for relief. But Mr. Richard's persistence, and his statements of what he had been able to do in Shantung, prevailed, and he got the awful liberty to do his best. Others aided him. Mr. David Hill, of the Wesleyan Mission; Mr. Whiting, of the American Presbyterian Mission; Mr. Turner, now of our Mission; three of the China Inland Mission, and some others

joined him early in his work; later, Mr. McIlvaine, Canon Scott, four Inland Mission brethren, and Mr. Hillier, of the Consular Service. The Roman Catholic Mission, which is strong in that province, also rendered help. A letter which appeared in *The Times* of June 21st, 1877, gave a horrible description of the state of things existing. It stated that five millions had already perished; that the population of the prefecture of Tai Yonen, which had been a million, was reduced to one hundred and sixty thousand; that the living had fed on the dead, while such awful provision lasted, but now when it had failed were killing each other for food. All the subsidiary horrors of the sale of wives and children had, of course, preceded these lower depths. The winter's cold—our thermometer twice showed readings below zero last winter—augmented the distress; and the "winter's wind," sweeping unchecked over the wide plains, intensified the cold. It was no light office of mercy which Mr. Richard and his colleagues sought, but one of greatest peril. Where strong men starve, property is always insecure, and the men who carried large quantities of silver from place to place for distribution were not protected by their purposes of mercy from the assaults of those in despair. Their possession of money to distribute was an hourly peril.

With death came pestilence on an alarming scale. No worker escaped the famine fever. Mr. Turner's life was despaired of. Mr. Whiting died.

Our churches contributed some £3,300 toward the relief fund. The general famine relief fund amounted to £70,000. One half of this was sent to various Missions in Shantung and Chihli for famine relief there, and the other half was sent to be distributed by Mr. Richard and his colleagues.

The Chinese Government contributed about two millions of money in the shape of taxes remitted and grants of money made.

Dr. Williams in his "Middle Kingdom" gives the number of those who perished in the famine at from nine and a half to thirteen millions.

Yet strange as it might seem—even in the midst of all this benign activity—the motives of our brethren were suspected. Part of Mr. Richard's work was directed to the saving of children, of whom, later on, he took a large number to his own house that they might be under the charge of his young wife. A new mayor of the city, in Mr. Richard's absence, posted a proclamation outside his house bidding citizens beware of foreigners, and insinuating the usual suspicions

about orphans being gathered in order that their eyes and hearts might be taken out for medicine. Mr. Richard, when informed, at once applied to the governor of the province, and intimated that he would send the orphans over to the official orphanage. But the governor caused the magistrate at once to issue another proclamation setting forth the goodness of the missionaries, and addressed a request to Mrs. Richard to continue to take care of the children. In the twenty months during which they were engaged in Shansi relief, our brethren and their few colleagues administered relief—I presume regular relief—to 157,603 persons, situated in seven different counties. Of this total Mr. Richard superintended the relief of 40,201, and Mr. Hill of 45,440.

### TESTIMONY FROM AN ENGLISH CONSUL.

In his official report to Lord Salisbury of the distribution of the fund, Mr. Hillier, one of our consuls, writes :—"It would be invidious to make any distinction in recording the services of this devoted band; but Mr. Richard, whose Chinese name, Li Timotai, is known far and wide among all classes of natives, stands out so conspicuously, that he must be regarded as the chief of the distributors. He had experience in 1877 of a similar work in Shantung, and, by his great tact and power of organisation, has been a powerful agent in bringing the relief through to a successful termination. . . ." Mr. Hillier alludes to the difficulties that Messrs. Richard, Hill, and Turner found in convincing the local authorities of Pai Yang of the sincerity of their motives, and to their success in doing so. "One has only to go through the villages and towns where they are known to discover at once the place they hold in popular estimation. 'Do you know Li Timotai (Mr. Richard's name) or Li Hsau-sheng (Mr. Hill's)?' was a question I was everywhere asked; and during an experience of natives, lasting now eleven years, I may say that I have never heard foreigners, individually, spoken of with such respect and esteem as these gentlemen, a reputation they have earned by their own influence and exertions. Lives which bear every mark of transparent simplicity and truthfulness, that will stand the test of the severest scrutiny, must in the end have their due effect. It seems presumptuous to offer a tribute of praise to men whose literal interpretations of the calls of duty have placed them almost beyond the reach of popular commendation; but perhaps I may be allowed to say that anyone who has

seen the lives that these men are leading cannot fail to feel proud of being able to claim them as countrymen of his own!"

It is not often that a Government Blue Book will use such terms of Christian missionaries. But every reader will feel that, in such a case as this, the high encomium had been well earned by the splendid union of energy, mercy, and courage which our brethren displayed.

Three years of incessant labour, amidst scenes of surpassing awfulness and of constant peril, are a unique service, which the world happily rarely demands of any, but which, when needed and given, both earth and heaven may look upon with delight.

I have dwelt on this famine relief work, not in order to set forth the merits of the brethren who still are with us, but because it seemed necessary, in order to understand the origin and progress of our Mission in North China, especially in Shantung.

For while other bodies have had success as notable as ours, it has usually come after long years of trying patience.

From the outset of our Mission in Tsing Chow Foo we began to succeed. It was not because there were no difficulties. The difficulties in Shantung were immense, as everywhere else in China. We were hated for our arrogance; condemned by the conscience of the people for our policy in the opium traffic. Catholic rites and doctrines had given the people the idea that in the rite of baptism we transmuted the nature of men, destroying their better manhood, and that the Lord's Table was a scene of cannibal orgies, where men ate human flesh and drank human blood. Every superiority which the foreigner showed to the Chinaman had some magical explanation given of it which made honest people wish to keep at a distance.

Shantung besides had, in a high degree, the peculiar Chinese pride which assumes their superiority to the rest of mankind as being unquestionable.

As already noted, Confucius was a Shantung man. Their province was the centre of the classical history of China. Their writers have taken the leading place in the literature of the Empire. Some hold that Tsi-nan-foo, the capital of Shantung, is the most learned and influential city in China next to Pekin. The people besides are tall, muscular, not disposed to vary their procedure because a feeble government in Pekin had succumbed to barbarian force; were rather disposed to extinguish missionaries, and are still disposed to do so.

In these circumstances, the action of Mr. Richard and Mr. Jones did in three years what in ordinary circumstances might have required

A CONFUCIAN TEMPLE.

twenty. It assured them of the sincere goodness of the Christian missionaries, engaged their admiration for them, dispersed from their minds the ghastly slanders which usually invested the Christian name; permitted them to get close enough for men to discover their intelligence, their sympathy, their worth; led to conferences with them on the highest topics; made people respectful to a creed which grew such fruit—in a word, brought our brethren into *contact* with the people.

It is one thing to live in the same town with men's bodies; it is another thing to get into touch with their souls.

At the close of the famine in Shantung they saw Mr. Jones cherishing his family of 80 orphan children, and "when the eye saw him it blessed him, and when the ear heard him it gave witness to him."

In this way God opened their ear and their heart to listen to their testimony.

In 1877, Mr. Jones reported having made arrangements by which a native evangelist from Chefoo assisted in the work.

### CONCENTRATION ON INTERIOR WORK.

Henceforth the work in the interior was to occupy all their energies, and was sufficient to do so. In the autumn of that year, Mr. Jones writes: "The famine has served, in a very marked manner, as an occasion for showing to them the fruits of Christian truth, has strikingly appealed to the better and more longing hearts here and there, and decided those already well affected towards the reception of a pure religion. As a result, after paring away the number of money-seekers and place-hunters which a famine distribution brings up to the surface, we have left a daily increasing number of about two hundred and eighty or three hundred adult inquirers, exclusive of the younger members of their families. These are all people who have showed their earnestness by going to considerable expense of time and trouble in becoming acquainted with the truth. They walk long distances to worship; they more or less perfectly observe the Lord's-day in a manner contrasting with their neighbours. They do this solely for the truth's sake, because of its own intrinsic value and attractive power, witnessed by the Spirit of God to their own hearts; and lastly, they, many of them, do it in the knowledge of certain difficulty and persecution. . . . These inquirers comprise every class almost. Most of them are small farmers, some are literati, not a few are trades-

men. There are rich and there are poor ; there are old and young. Some are decidedly intellectual, others as truly devotional—in fact, there are all kinds."

From the table in the report for that year it appears that thirty-four were baptized, who, with ten baptized the previous year by Mr. Richard, made the number of members in connexion with us in the Tsing Chow Foo district *forty-four*.

It was a severe strain that came on Mr. Jones. He had to engage in famine relief work within six months of his arrival in China, and was now left alone before having been one year in the land. His progress in the language had been rapid. (He is now one of the few men in China who might be mistaken for a Chinaman in speaking.) But his mastery of it was still necessarily imperfect. And lo! a great door and effectual was opened, and inquirers became numerous throughout the whole district in which famine relief had been distributed. How to deal with such a problem in a land where the total absence of means of rapid communication makes it impossible to do one-tenth of the locomotion possible at home was a difficulty. But wisdom was given. Mr. Richard had brought with him to Tsing Chow Foo, as an evangelist, the able, useful man who is now the head pastor of the whole church—Ching (pronounced Jing)—a well-educated, courteous, good man.

Directly that three or four in any place became interested in the truth, the one with most of the spiritual and intellectual qualities of leader about him was made "*Leader*." Chosen by themselves—unpaid—he was virtually a pastor of the "two or three gathered together in Christ's name."

In a Sundayless land, these little groups met for worship, to commit to memory a catechism setting forth the essentials of Christian truth, portions of the Gospels, prayers, a few psalms, and a few hymns. From the outset Mr. Richard and Mr. Jones were resolute in their refusal to do anything for the Christians which they could with advantage do for themselves. There was no expenditure for mission rooms ; *the people were left, and have with great advantage been left*, to meet in the humble barns, with clay floor, walls of sunburnt brick, and sitting provision of the very rudest type ; but already there were twelve such meetings held in various places in and around Tsing Chow Foo.

At their meetings there would be the reading of some portion of the New Testament, and such exposition as the leader was capable of giving.

In connection with the inquirers, there were difficulties of no ordinary kind. To discern the spirits, and be able to tell the sincere and enlightened from those who came "because they did eat of the loaves and were filled"; to deal patiently and successfully with the superstitions that remained mixing with Christian faith; to know what to tolerate and what to proscribe in native customs; to choose language, and modes of representation, which would suggest to the Chinese mind the meaning of that which seems to stand in no relation to their ideas; to deal wisely with backsliders—these are all difficulties of the most grave kind. Mr. Jones had to face them alone. No wonder that Mr. Richard then appealed for reinforcements, and that in describing the sort of man they needed, Mr. Richard should use these words:—"A man of ability, education, energy, and devout piety will, under the blessing of God, know no failure here. The more I live in China, the more I see that men *able by nature, education, experience, and grace to lead* are the men for China. Get these leaders, and it is my belief that all the others can easily be secured in China, and, perhaps, *a great deal better than from home.*" The Committee endeavoured to meet this demand.

### REINFORCEMENTS;

Mr. Kitts, of Rawdon College, reached China about the end of 1879, Mr. Whitewright in 1881, Mr. and Mrs. Francis James in 1883—these finding in the Mission in Shantung their work; while Mr. Sowerby, who went out in 1881, accompanied by his sister (now Mrs. Drake), who meant to work among the women, proceeded to Tai Youen, the capital of Shansi, to work with Mr. Richard there. These labourers threw themselves ardently into the work, which amply fulfilled the promise of its earlier years. New groups of inquirers were collected in new spots, and the evangelists carried the Gospel still further afield. Despite the service rendered by our brethren, there were, as there are still, multitudes who suspected and hated them. Persecution accompanied progress. When Mr. Kitts arrived at the cottage in which Mr. Jones lived, in a village near Tsing Chow Foo, he found it bore "the marks of the bitter persecution he suffered a short time ago. The door frames were smashed and the thatch ploughed up by the stones they hurled at his dwelling. . . . Hastily one night he had to divide all the drugs and put half into another room, for they threatened to burn his house down, and he hoped in this way to save at least one half his drugs. They poisoned his well by

throwing abominable matter into it. They built up his door leading into the village street with bricks; refused to let him walk out in the village street, and, in fact, did everything in their power to annoy him. He said: 'When sitting in his room alone, away in the middle of Shantung, his missionary neighbours being 120 miles off on the one side (or a week's journey), and 200 miles on the other, it made him think of a ship of war in action, the stones thundered so fearfully against the walls, doors, and windows, and he expected to awaken in the night and find the thatch in a blaze.'"

The converts had to suffer. Writing about the end of 1879 or the beginning of 1880, Mr. Jones mentions six months in which the Church "suffered greatly from persecution." "In the fifth moon," he writes, "matters came to a head, and the issue was as to the principle on which the persecution was to be met—in fine, whether in a manner such as the Saviour inculcated from the mountain near the Sea of Galilee, and which would commend them to all who knew them; or after the fashion sanctioned by the Treaty of Tientsin, and which would make them odious to their countrymen for years. Thank God, they willingly bore their cross. The chaff was winnowed from the grain, and in the face of peril and mocking, out came the 130 [new members previously mentioned] to receive immersion." *

## STATISTICS IN 1879.

The 1879 Report had given 81 as baptized, and a total of 108 members for Shantung. The report for the year alluded to in the above extract gives the following figures:—"Under instruction at home, not worshipping, 39; withdrawn during the year, 36; worshippers who are not members, 174; received into church this year, 129; died, 1; under discipline, 5; total present membership, 345. Males professing free evangelistic work, 28; females, 27; deacons, 25; stations, 20; using the office of deaconess among women, 16; local teachers unpaid, 19; catechisers, 23; members who reverted to Presbyterian stations recently re-established in the prefecture, about 50." Such a record as the result of five years' labour in a region remarkable for the difficulties it presented is a singular evidence of the power of the Gospel of Jesus Christ. It is not necessary to linger on the details of the progress which have been realised since then, or on the advance made since the visit of Mr.

* *Missionary Herald*, March, 1880.

LEADERS OF NATIVE CHINESE CHURCHES.

Jones to this country in 1883-4, and of Mr. Richard in 1885-6, led to our increasing largely our staff there.

Suffice it to say that the work has continuously advanced. Persecutions have recurred. From November, 1881, to November, 1882, the story of the church was one "long tale of persecution." In 1883 it became so bad that they had to enlist the offices of our consul to get a proclamation issued setting forth rights of the converts to remain unmolested. In 1884 they had twice to give up premises through the opposition exhibited to their settling in new places. The work had been carried into the adjoining province of Kiangsu, though subsequently the stations in that province were given over to the charge of another Mission. But through evil report and good report the work grew in solidity and strength. In 1879 the old church at Chefoo of about fifty members was transferred to the care of the American Baptists near there.

### IMPRESSIONS OF THE RECENT DEPUTATION.

The Deputation in the report on their recent visit to China describe in the following terms their impressions :—

"The groups of associated baptized persons are not organised into separate 'churches' in our sense of the word, but all constitute together 'the church,' which, consisting of 1,050 members, is governed by delegates from each group. Each group has its 'leader'; most of them have also a deacon, and in addition a man set apart to instruct the young. Two of these represent the group in the ruling body—a body more popularly constituted than a presbytery; more authoritative than an association. This body governs and unites all. The whole is divided into six districts, for the financial management of each of which one or two 'stewards' are appointed. The 'general deacon' is the treasurer of the whole church. These officers give a great deal of time, work, and interest to the cause, for which, of course, no remuneration is received. No 'leader' or other worker in the church receives any payment whatever from us, or from them, excepting that Pastor Chêng—who takes the oversight of the whole church, and who came to them with Mr. Richard as a stranger from another district—is paid by us. Six pastors who were set apart while we were there are also to be paid a small salary furnished by the church.

"The church, in addition, has a 'Poor's Fund,' much needed and fairly supported; and contributes, besides, part of the support of the men in the training institution.

"There were many gratifying evidences of the self-propagating power of the Gospel. Many regularly engage in preaching the Gospel. Indeed, the demands on the time of the missionaries are so great, and travel is so slow in China, that in the Tsing Chow Foo district the stations can only be visited by a missionary twice a year. The work of propagation, therefore, is bound to fall on the people themselves, on their leaders, on the men who were students and are now pastors, helped, perhaps, by the occasional ministrations of an evangelist.

"Ignorant of the language, we were not so able as otherwise we should have been to learn by direct converse the views, feelings, and experiences of the people. But, using interpreters, and questioning all who could inform us, we did our utmost to learn the workings of soul by which they had been brought to Christ, and the nature and strength of their attachment to Him. There are differences in what may be termed the process of the development of the Christian life, answering to the different states of mind in which the Gospel finds men there; the stage of "inquiry" often presenting characteristics it lacks here, and lacking characteristics it has here.

"We found from many missionaries, in various parts and of various views, a uniform testimony—that a deep sense of sin, which is so commonly the starting-point of spiritual solicitude at home, is rarely met with until the Gospel has been received. Probably, their vague conception of one personal God, and the distribution of their worship amongst minor spirits, prevents this rising in their mind. There is no sense of personal responsibility to a personal moral ruler pervading the minds of men, and giving the preacher a fulcrum for his lever. *This deeper sense of sin comes, but comes as the result, not the beginning, of conversion.* The glory of the Lord, as revealed in the Gospel, seems to make the first impression; then the great goodness of God; then the love of Christ in His redeeming work; then His fitness to be their guide; then, last of all, the mystery of the Cross, with its suggestions on the malignity of sin, the need of pardon, the possibility of reconciliation with God. Deliverance from the fear of spirits is a very great deliverance to a Chinaman, and one of the greatest mercies for which he thanks God.

"The faults of the race remain in the converts to some extent. In a land where none deem truthfulness a duty, regard for truth must grow, and cannot even by conversion be made. And the love of money—which their poverty makes so pardonable—still lingers neces-

sarily among those whose position is just above starvation level. But our hymns, translated, express their hearts. Their prayers are, we are told, fervent, childlike, spiritual. Their constancy under persecution is remarkable; and, though the morals of the people generally are low, it is very rarely that our church members fall into immorality. None smoke opium. Altogether we have every reason to believe that, as a body, our membership consists of men and women regenerated by God's Spirit, consecrated to Christ's service, resting on His Cross, and expecting His everlasting home.

"When it is considered that in each of *seventy-nine* different towns and villages around Tsing Chow Foo there are little communities delighting in the heavenly light and shedding it forth, the Committee will be enabled in some degree to realise our surprise at finding a work so rooted, so extended, and so flourishing. We were familiar before we left home with the mere statistics of the work; but not till we visited the villages, and realised, on one hand, the immense labour which visiting so many would involve, and, on the other, saw the way in which men and women had laid hold on the Gospel with active, and not merely passive, acceptance, did we realise the immense value of the work accomplished."

## CHOWPING DISTRICT.

In addition to the work round the original centre at Tsing Chow Foo, we have now a large and very promising work in a district of which the city of Chowping, about sixty miles west of Tsing Chow Foo, is the centre.

It is a small city, containing a population of about twelve thousand. In 1888, Mr. Jones, after visiting it regularly for some time, and treating such as were sick with his medical skill, had taken up his abode there. Five other workers have since joined him.

Just before he had taken up his residence, the whole of Shantung, and, indeed, almost the whole of the Great Plain of China, was overwhelmed with autumnal rains such as had not been experienced for a century.

As the land lies flat and low, and for hundreds of miles the bed of the Yellow River is above the level of the adjoining country, it will readily be understood how awful must be the mischief when a mighty river, extending when in flood perhaps a mile from bank to bank, bursts the double row of embankments which the labour and

prudence of thousands of years have erected to restrain its course, and pours itself over the level plain.

In the famine that ensued, those that perished were again counted by hundreds of thousands. But again a heroic effort was made to lessen the mischief by organising a great system of famine relief.

Again our brethren were in the front of this good work. Of a total of 334,110 who received regular relief at the hands of the various Missions in Shantung twelve of our brethren administered relief to 167,000. The distress was greatest in the district of which Chowping is the centre; and here Messrs. Jones, Harmon, Drake, Nickalls, and Smythe laboured hard for the relief of the sufferers.

The services of the brethren were the more appreciated because, while elsewhere the rulers in many provinces did their utmost to relieve the distress, in Shantung, at first they not only did very little, but were opposed to the foreigners supplying their lack of service.

It is not surprising that, as in the great famine of 1876-78, many in the Tsing Chow Foo district began to inquire about the truth, so now in the Chowping district many were led from gratitude to listen to the missionaries, and by listening came to believe. And it has happened, through the Providence and Grace of God, that now in a district where, four years ago, there was not a single member of the Church of Christ, we found in December, 1890, 146 baptized members, and some ninety-four places where there were little gatherings for Christian worship, and over a thousand "inquirers."

Unfortunately, as in the Tsing Chow Foo district so in this also, our brethren are over-wrought; and it is impossible for a band of six men, with ninety-four stations scattered over a district the size of Yorkshire, to do anything adequately to meet the opportunity which has there arisen.

Still the fruit is there, and in that we rejoice.

But it is not only in the number of converts already made, and the vitality already witnessed, that we find cause for deep satisfaction; there are agencies which have been started by our brethren which must exert a deep influence over the general community. I notice first

### EDUCATION WORK WHICH IS DONE IN SHANTUNG.

Various Missions take various positions in regard to education. Some neglect it almost entirely. Some neglect almost every other form of work to concentrate their efforts on this exclusively. Without

entering on any discussion of comparative methods we simply content ourselves with the expression of our feeling: that less than our brethren do could not with propriety be done; that their work is of great value; and that it ought to be sustained. It is most desirable that our converts should have a view of the Gospel as intelligent as we can secure, and that their children should be trained so as to be not below, but, if possible, above the intellectual level of those around them. It is one of the satisfactory evidences of the quickening energy of the Gospel that it so rouses the general interest in life that large numbers of our converts—women as well as men—after their conversion learn to read sufficiently well to be able to read the New Testament and the hymn-book.

They secure this teaching without any formal provision on our part.

The education of the children is one of more difficulty. The number of children who can be taught by one master is not large, say ten or fifteen. The habit is for parents in a village to combine just before the commencement of each new year, and secure the services of a teacher for the next year for their children. His remuneration will vary according to the scholarship and ability which he possesses, and the means of the parents—from £3 or £4 to £10. In our Mission district the poverty of the people has been such that frequently the means to engage a teacher are not possessed by them at the close of the year, nor even the smaller sum, which with the quota given by the Mission would suffice, and so the children go without schooling for the next twelve months.

In the Tsing Chow Foo district there are at present fourteen schools, to which we contribute one-half of the cost. In these are 150 boys. It is part of Mr. Couling's work to visit these schools and keep them up to the mark. This part of his and our work is very important. The Committee recognise the fact that the prevailing poverty and frequent disasters to which the country is subject make it very difficult for the people to provide, *without breaks*, for the education of the children, and they have agreed, on the suggestion of the brethren, that the maximum quota contributed by the Mission should be increased to three-quarters of the whole, *where such help is required.*

In addition to these schools, as there were parents among our converts who could afford to pay something, and whose boys were, in

ability and promise, worth the training, it was determined to establish a

BOARDING SCHOOL

under the charge of Mr. and Mrs. Couling. The experiment was made on a modest scale in order that experience might be had, to show the best arrangements to be made. Eighteen boys were admitted for a curriculum of five years. They provide their own bedding and clothes. Their food costs about fifteen dollars, say £2 10s. per annum, and of this they supply five dollars, the estimated cost of keeping them at home. Their education is exclusively in Chinese ; but it embraces elementary science, geometry, algebra.

We were much gratified with the aspect of the school ; with the thoroughness of their education, which we were able to test in arithmetic and mathematics ; and with what we heard of the character of the pupils. Mrs. Couling, being competent from her own thorough education and her knowledge of the Chinese language to render most valuable help, renders it most gladly, while her musical ability permits her to enrich them with some training in music.

The brethren all feel that the moral and intellectual training given in this Institution is most valuable, and will tend to develop and hallow the higher elements of manhood found in our churches. Of the eighteen, five are considered earnest Christians. The five years for which they were admitted have just closed.

The Committee, feeling the importance of this work, have succeeded in obtaining certain property, with a view to fit it for the accommodation of sixty boys, and it is confidently hoped that as the result a very large increase of the usefulness of this establishment may be secured.

But the most important part of our educational work in Shantung is

THE INSTITUTION FOR THE TRAINING OF PASTORS AND TEACHERS.

It was proposed some five or six years ago, sanctioned by the Committee, and has been conducted by Mr. Whitewright ever since. The first batch of men, numbering twenty-four, was chosen by the church. Part of their support has been all along furnished and provided by the church. Other brethren have aided Mr. Whitewright—Mr. and Mrs. Couling have taken specific subjects, Dr. Watson has given an elementary course in physiology. Of the twenty-four thus admitted,

five had a three years' course, meant to train them for teachers; one (who was a self-supporting student) was dismissed for misconduct, though subsequent action restored him to the respect of the brethren; and another proved incompetent for study and was dismissed; four went to Shensi in the emigration which followed the famine; seven will be appointed as teachers and evangelists, and six were set apart for the work of the ministry during our visit to Tsing Chow Foo. We saw all the men excepting those who had taken up preaching work, and those who had left. Four of the students are self-supporting. In spite of two years of desperate famine the church has given £40.

We were gratified exceedingly by what appeared to be the vigour and godliness of the men, by the thoroughness of their training, and by the singular fitness of Mr. Whitewright to be at the head of such an institution. Its cost, in view of its work, is very slight, and the men all living exactly as they would do in their own homes are not unfitted for the life of lowly hardship which a native pastorate in China means. We have not seen any similar work more suited to the necessities of the field. No English is taught, the brethren having a dread of the rush of candidates who would desire to learn that remunerative language. But—English excluded—the aim has been to give them as thorough a training as our ordinary theological colleges at home give to their students. The five men who have accepted the work of the pastorate, at rates of remuneration beneath what they would gain in other employments, seem exactly the men whom the churches at home would like to see in the ministry of a church entering on its first efforts to convert the heathen around it to the Gospel of Christ.

The work of training men for pastors, evangelists, and teachers is not the only work of the Institution. In late years a practice has arisen in most of the North China Missions of collecting together as many of their members as seem especially fit for training for a period of a month or six weeks' tuition in the two slack seasons of the farming year. When we arrived at Tsing Chow Foo we found *one hundred men*, who had been at the Institution for six weeks' training, *all of them "leaders" from the recently evangelised district round Chowping*.

We learned that in the spring of the year one hundred and thirty-seven men from the Tsing Chow Foo district had been in for a similar period. These are all select men; they pay their own travelling expenses; they lose the value of their labour on their farms. The only

cost to the Mission is for their food, and as this costs exactly £1 per day for the hundred, we felt again that at a small expense a very invigorating stimulus was given to the mental and moral natures of those who are the men of most influence in the church and in the neighbourhood where they reside.

In addition to the educational work we attach a great deal of value to the

MEDICAL MISSION WORK

we carry on. Perhaps the ultimate reason why in China Medical Mission work is so important lies in a law of the Kingdom that the testimony of truth should be accompanied, interpreted and commended by the life of mercy, and in the fact that medical mercy is the form of mercy most needed, and least liable to abuse. Whatever the reason may be, apart from the districts opened by the work of our brethren in famine relief, it would be difficult to find any district which was not opened up by the practice of medicine. And it is through his medical kindness and help that most learn to lay aside their suspicion of the missionary's motive, and to believe in his goodness and to be respectful to the message which he brings.

We have already seen the part which Mr. Jones's skill had in securing our foothold in Tsing Chow Foo. His periodical visits to Chowping to heal the sick were the reason of his being permitted to stay there. And, undoubtedly, the work in Tsing Chow Foo is brighter in its promise to-day because of the large and successful medical work done by Dr. Russell Watson and Mrs. Watson. It is not very long since Dr. Watson completed his probationary course—and, unfortunately, Mrs. Watson's health during the last few months has been such as to interfere with the regular prosecution of her work—yet Dr. Watson is seeing out-door patients at the rate of about one thousand four hundred per month ; and when Mrs. Watson was able to attend to work among the women, these came to consult her at the rate of about sixty per day. In the hospital work, which on a small scale is carried on, Dr. Watson has had in the last complete year two hundred and forty cases. These have included a large number of grave surgical, and especially ophthalmic, cases, and it is a matter of great satisfaction and thankfulness that Dr. and Mrs. Watson have secured well-deserved repute by the success of their treatment.

Within the last eighteen months the Chi-foo—*i.e.*, the most impor-

tant official in the district, one whose rule is absolute over three or four millions of people—was smitten with apoplexy, treated in vain and despaired of by fourteen native physicians, but happily restored to health and work by Dr. Watson. An ornate tablet expressing the admiration and the gratitude of the ruler was carried in public through the streets, presented to Dr. Watson, and now surmounts the entrance to his dispensary. One indication of the way in which such work operates is to be found in the fact that while, previously to this, the advent of the candidates for the triennial examinations was anticipated with solicitude, and, by express command of the officials, all the gates of our missionary buildings were kept closed to prevent mischief being wrought by their turbulent enthusiam, last year these candidates, to the number of many thousands, visited the Mission, in batches of forty, saw the foreign marvels which its little museum contained, bought a considerable number of Gospels and tracts, and the large majority stayed while addresses explanatory of the Gospel were given.

All this tends to help our work, for the anti-foreign feeling is much more strong than is usually supposed. The scholars cherish contempt for us as barbarians, and hatred for us as barbarians who have humiliated them. In any part in North China to-day it would be easy to rouse a dangerous spirit of opposition to the presence of the foreigner. It is, therefore, no slight service done to the cause of the Gospel when by their ministry of mercy the missionaries stand forth as good and enlightened men labouring for the good of others.

Every Mission in China seems to have had the same experience. North and south, on the coast and inland, it is Mercy which opens the way for Truth, and the human life of Love that renders credible the message of the infinite love of God.

In the Chowping district Mr. Smythe labours successfully in Medical Mission work, he having taken a complete course of medical training at Leeds ; Mr. Wills has succeeded in getting a slight foothold in the great city of Chow Tsun (pronounced Jeu Tswin), containing 80,000 people, situate twelve miles from Chowping, and violently anti-foreign, by medical work there ; and most of the other brethren have enough knowledge of the common cures for the common ailments of the people to be able to render them most valuable service. In the visitation of cholera, for instance, that raged with intense virulence in our part of Shantung last autumn, hardly any died who used the Western remedies. There can hardly be any field where a devoted

Christian man with medical training could render better service to the cause of God and of man.

### TSI-NAN-FOO.

A third centre of work has been occupied within the last four or five years—viz., the capital of the province, Tsi-nan-foo.

This is a great and populous city, thronged with life and commerce. Cities are not the spots which yield the best returns for labour; but they happen to be the spots which most obstruct labour elsewhere.

While exerting an adverse influence, the force of which can hardly be imagined by foreigners, they at the same time have amongst their residents or visitors various classes particularly desirable to gather into the Christian Church. Thus, in Tsi-nan-foo, one of the best of secret sects has a large following—the sect of "Sages and Worthies." *They practise no idolatry*—a fact of great significance; for while Theism here is a meagre creed held by those too cold to believe the greater creed, there it is a creed only held by the morally awakened, who by a sublime effort reach the conception of a living God. Here, too, are multitudes of students, numbers receiving in the city a university training, and others coming yearly to the number of many thousands to take part in the competitive examinations which are the entrance to all Government employment and to a literary standing.

It has happened many times that work in districts that were most friendly to the Gospel has been at once stopped by influences from the capital.

In this city was printed, and from the Governor's headquarters distributed, the infamous pamphlet, the "Death-blow to Corrupt Doctrines," which, more than any other publication, has by its awful calumnies kept alive the hatred to the foreigner, and stirred such outbreaks of popular hatred as we have recently seen in the Yang-Tse Valley.

Our brethren have therefore felt that to leave this city without effort would be to commit a mistake similar to that of an army leaving a fortress in the enemy's possession in its rear.

Besides some literary work, some useful work in connection with a book-shop, and a little evangelistic work in the neighbourhood, nothing has yet been accomplished.

It is to be hoped that by the blessing of God on the work of our brethren and of the Presbyterian missionaries (who urge us to come

MISSION BOOK-SHOP.

and help them), this great city, learned, polite, active, but virulently hostile to the Gospel, may furnish some apostles and prophets to the Church of God; and that by the favour given them in the eyes of the people, the open doors in all the province may be left unclosed and the Gospel have free course and be glorified.

It only remains for me to add, in speaking of our work in Shantung, a single word to correct a misapprehension which exists in some minds regarding it.

*Our brethren have from the beginning made some use of paid agency.* They have the honour of being the foremost to secure in China the recognition of the principle that the church must rely on its own efforts, graces, generosity, for its own *maintenance and growth*. But avowedly they have from the beginning employed for missionary work, *in districts were there were no gatherings of converts*, men whom they name evangelists and who are paid by the Society. At present thirteen are so employed, and it is proposed to increase their number to twenty. These men are educated, able men, who by their knowledge of the people can do a work which no European can do. They belong to a class largely used by God in China in the furtherance of the Gospel; for it will be easily understood that the superintendence and training of the church when it reaches such dimensions and is so scattered as our church in Shantung leave to the missionaries time to do little more than superintend the work.

They are a very able, earnest, and highly valued class of men. Their small number reduces the danger of corrupt attractions to a minimum. They are absolutely necessary; for where the struggle for life is so hard and travel so slow, the converts can only reach the immediate neighbourhood of their own homes. And not to use these would leave multitudes of inquirers in the dark without any to guide their steps aright. In these circumstances most will probably agree that our brethren act wisely in employing them.

The work thus imperfectly set forth must impress all thoughtful Christians with its deep significance. Seventeen years there were no converts in this district, and now, in 160 different centres, little groups are worshipping the Saviour. Provision is made for training the higher class of workers, educating children, healing all manner of sickness; and all this substantial and fertile good has been accomplished in the face of difficulties of the most stupendous kind.

And it is not merely the numbers of our converts; their value strikes one. Mr. Morris and myself had very strange impressions

when we first met the hundred men from the Chowping district, who had come for six weeks' instruction. We were not prepared for the manliness of which they bore the stamp, nor for the independence which seemed to mark their acceptance of the Gospel.

If the work in Shantung were all that had been accomplished, we would be constrained to feel that God had rewarded our labour and gifts and prayers exceedingly abundantly above all that we had asked or thought. But we have to notice the work that has been done in the second province in which Mr. Richard did so much, both in the way of famine relief and missionary labour.

### THE WORK IN SHANSI.

In many important points the Mission in Shansi finds its conditions different from those of Shantung. It is one of the westernmost provinces, with Shensi and Mongolia for its western boundaries. Whereas a great part of Shantung is a plain a few feet above the sea level, a great part of Shansi consists of the plain of Tai Yuen, a level stretch 2,800 feet above it. Its population is less stalwart than that of Shantung, and more commercial. It supplies China with its bankers and its ablest men of commerce. It is distinguished also by a discreditable eminence in the use of opium, dividing with Shensi the shame of being the worst portion of China for opium smoking.

Our Mission commenced in 1877, when Mr. Richard, Mr. Hill, Mr. Turner, and some others addressed themselves to deal with the great famine to which we have previously referred. As already noted no worker escaped the pestilence which accompanied the famine.

Happily our brethren survived their fevers and all the other perils attendant on their awful task, and had the satisfaction of having saved many thousands of lives through the relief they administered, and opened many thousands of hearts to a new sense of gratitude to the foreigner. In these circumstances it might have been expected that spiritual results of similar magnitude and value to those found in Shantung would also have been realised in Shansi. But while it is ours to sow beside all waters, it is still true that "we know not which shall prosper: this or that." Certain it is that while our Mission and the American Presbyterian Mission and the American Board have all found fruit in abundance rewarding their labour in Shantung, in Shansi both our workers and those of the other Society which labours there have still to say, "Who hath believed our report?" *There is result.* The Inland Mission has a flourishing work in one portion of

THE OPIUM CURSE.

the province, Ping Yang, a district where a large amount of relief work was done, and we see the beginning of what we trust will be a great work in part of our own field. It is yet true that we have here a soil which, as yet, has given no such results as have gladdened the hearts of workers in the provinces of Shantung, Fuh Kien, or Quangtung.

### THE OPIUM CURSE.

Part of the difference in productiveness is probably due to the depraving influence of the use of opium. And when it is remembered that the use of opium is so extensive that it is the general (though we hope exaggerated) opinion that seven men out of every ten and six women out of every ten in the cities smoke opium, and one-third of all the men and women in country districts, it will be understood at once that an immense addition to the usual obstacles and difficulties exists here. It is hardly by accident that Shantung being one of the provinces most free from the opium vice should also be one of the most receptive of Gospel testimony, and Shansi being one of the worst for that vice should be one of the least receptive. For while opium smoking has defenders among Europeans who do not practise it, we met with no Chinaman who did not look upon its use as a grave calamity.

Most thoughtful Christians will see in the wide extent of a vice introduced into China by Englishmen and fostered by our country, in those dark ages of legislation from which we have so recently emerged, a reason, not for abandoning a field, but for increasing our efforts to introduce the antidote where we have inflicted the bane. And faith in the omnipotence of the Gospel is slow to accept any failure as final.

In addition to the hindrance due to opium, we have to remember that our staff has been smaller: that there have been more changes in it; and that other causes we need not name have tended to retard the progress of the Gospel.

These preliminary remarks are introductory to the statement that after thirteen years of work our total membership in this province numbers only about thirty.

It is only fair to remember that, were it not for the largeness of the results seen in Shantung, this number would not strike us as so small as it does.

Our keenest disappointment is in the work in Tai Yuen Foo itself. This great city of one hundred thousand inhabitants has proved as unproductive as Tsi-nan-foo has been to the American Presbyterians. The conditions of life in the great cities (almost all engaged in shop-

keeping, living away from their wives and families) and the consequent immorality, tend to lower the tone of life and thought. Accordingly, we lament, and the Inland Mission lament with us, the very slow and small results that have been gathered here by the two Missions, which have worked side by side since the famine. We have six members; they have about double that number.

Still, testimony has been borne which has reached multitudes of those who visit the city for trading purposes, and to large numbers within the city itself. There is *a good impression made, which means much in China.* There are thousands of students coming up annually and triennially to the great examinations; it is a good centre from which to work the villages round. Shansi people go, as shop-keepers and bankers, to all parts of the Empire; and to leave the centre of any district unoccupied is to expose the work all through it to constant interruption and persecution. Our brethren, therefore, do not yet know that they are beaten, they believe themselves sure of great and satisfying success, and they look forward to seeing the work crowned throughout Shansi with great success.

### SURROUNDING DISTRICT.

There is certainly great promise of success in some of the work outside Tai Yuen. Fifty miles to the north is a city, named Hsin Chao (pronounced Shin Jo), in the centre of a populous district, and with a population of its own of 15,000. Here work was commenced by visits of Mr. Richard's evangelists, Mr. Turner taking charge of the station in 1885, and for two or three years Mr. Dixon has worked there.

In Shiao Tien Tzu (pronounced Shoudienza), eleven miles from Tai Yuen to the south, a place of six or eight thousand people, good work has been carried on, and a good beginning made, by Mr. Sowerby and Mr. Morgan. And at the end of the great Mountain Pass which leads from the Great Plain to this Plain of Tai Yuen, stands Shi Tieh (pronounced Shittia), a town of five thousand people, thirty miles south of the capital, and about 3,600 feet above the level of the sea, where Mr. Morgan has commenced work, and where he intends to reside.

The work in Hsin Chao is the oldest of the three, and promises well. Though only nine or ten have been baptized, we had on the Sunday we were there a gathering of about a hundred to worship; at an outlying station we had a gathering of about forty. Mr. Dixon is a man of exceptional energy; he has good abilities in medicine,

and has used his power with great benefit to the people. He has the help of two or three evangelists of decided force and excellence. There is a beginning here of very great value and promise. Probably but for the disappointment found by some missionaries in the province who had administered baptism too hastily, they would have baptized a good many of those in attendance. Anyhow, such gatherings in such a place are full of hope; while we wish they were more on the scale of the Shantung work, we yet thank God and take courage.

The work in Shiao Tien Tzu is also promising. Some sixteen members of a good type are a beginning of great promise.

Mrs. Richard, Mrs. Morgan, Mrs. Sowerby, and Mrs. Turner have done good work amongst the women. Unfortunately interruptions have occurred in the work of the ladies which have prevented its attaining the dimensions which might otherwise have been effected.

If a small staff of Christian ladies, full of faith and tenderness, could be placed on both fields, it would meet the pressing want of the hour in both provinces. It might spread still further the great success in Shantung; and Shansi might change "hope deferred" into "the desire accomplished."

It is proper to name in connection with the comparatively small results of the Mission in Shansi that Mr. Richard's literary work has been very extensive; that his work was much interrupted by some months' service in Shantung in Mr. Jones's absence, by two years' absence in England, by sundry visits to Pekin on business connected with the persecutions, and by other things.

Some things seem certain; no place more needs the Gospel than Shansi. Nothing else has either the hope or the restraint which are essential for the cure and the prevention of the opium habit. We, as a nation, are largely responsible for the evil which works such havoc amongst them; and the Gospel is the power of God unto salvation to everyone that believeth, alike to him who vainly boasts of his nation's wisdom, and to him who in the despair produced by opium has found that wisdom powerless to aid him.

Readers of Mr. Macgowan's little book, "Confucius or Christ," will have remarked the strong and helpful Christians who came out of the ranks of the opium smokers in the Amoy district. None but Christians have any hope for such, the Gospel alone has any help for them. Attracted by the grace of the Saviour, and moved by the convictions of the Holy Spirit, they often, with a great rebound, pass from hopeless wretchedness into saintly energy, into self-respect and usefulness.

We sometimes forget that the grace of the Saviour can convert the sin as well as the sinner, and turn much sin into much love. Let us hope that in Shansi this may be the case, and that strong in its victories of grace, the Church of Christ there may charm and bless multitudes who lie in the darkness of a manifold despair.

Recently, the Committee have sanctioned a further extension of our work in China, in a new province. As in the future it may be hoped that this may develop into a great work, and, seeing that a centenary volume has its prospects as well as its retrospects it is proper that we should say something here of projected

## WORK IN SHENSI.

Shensi is one of the great provinces of China, nearly a sixth larger than England and Wales; very fertile, so much so that a large portion of its surface will give in one good year the food of three years;* formerly a seat of the Chinese Empire, and capable of being again one of the foremost provinces in the Empire. It is, moreover, on the great life of traffic connecting the central provinces of China with Thibet and Central Asia. It is rich in mineral wealth. So that in its commerce, agriculture, and mineral resources it is one of the richest of the provinces of China. Yet while the official returns of 1882 gave Shantung a population of 444 to the square mile, they gave Shensi a population of only 153.

This result has been reached through a series of calamities. First the Tai-ping rebellion invaded, overran, possessed itself of this province at the cost of great loss of life, and in their turn the Tai-pings were dislodged from this province by a slaughter still greater. This first of the four rebellions to which they attribute the troubles of the province raged from 1850 to 1864. The second was the Mohammedan rebellion. There has been an over-sea commerce from time immemorial between India, Persia, and Arabia and China. There has been also an overland commerce between the East and West of Asia. In connection with both of these lines Mohammedans found their way into China. They did so, perhaps the more readily about 600 years ago, because then the Arab astronomers rendered the same sort of service to China which was subsequently rendered by the Jesuit missionaries. Their instruments still remain. We saw them, and thought that in beauty of workmanship they surpassed those sent out some centuries later by

* Williams' "Middle Kingdom," I., 149.

Louis XIV. They seem to have attained great numbers. Williams speaks of 200,000 Mohammedans being in Pekin to-day,* and of there being probably ten millions in the provinces north of the Yang Tse, where they are strongest In Shensi they were very strong.

From motives probably resembling those of Pharaoh towards the Israelites, the rulers subjected them to great oppression. If one Chinese life was taken, two Mohammedan lives were required for it. The same principle ran through all the dealings of the government.

Yakoob Beg, by his successes in Central Asia, roused the hopes of the Mohammedans that a great Mohammedan empire might be set up there. They rose in a serious revolt, which, commencing in 1866, was finally suppressed in China and Kashgaria in 1886.

The Mohammedans in Shensi joined the rebellion and were all slaughtered, save a few who had given unmistakable proofs of their loyalty. *One-half the population of the province perished in this way.*

This was hardly over before the great famine of 1877 and 1878 fell on them, destroying a large portion of the remainder. And following this calamity, which they named "The Rebellion of Nature," came a fourth, connected with it, which they called "The Rebellion of Wolves." For the famine which robbed man of his food robbed other things as well, and the wolves, deprived of their usual support, came down from the mountains and ravaged the cities and villages. The result of all these things is the depopulation already stated; and an immigration policy on the part of the Chinese rulers, which encourages the movement of people from the congested districts of the Great Plain to this depleted district, where lands and houses without inhabitants wait the occupation of any who will accept them, and where taxes are largely or altogether remitted in the early years of all new holdings.

### MIGRATION OF NATIVE CHRISTIANS.

To this district large numbers from Shantung, and Honan, and Hupeh, and other provinces have moved. There was no more touching sight which met our eyes in China than the sight of families on the move, with all their belongings surmounting a barrow, on which the mother and wife and infants would sit. The others were occupied in wheeling or drawing this load, or carrying some article, generally of such trifling value that it surprised one that they should trouble to take it. In

* Williams, II. 269.

this way the journey of about eight hundred miles could be done in two months; and in this way some six thousand to eight thousand families, numbering, say, from thirty to forty thousand people, have gone in the last two years from Shantung alone to this new district. Amongst these are some eighty-seven of our church members. This number includes *four men* who have had the advantage of passing through a course of training for teachers in Mr. Whitewright's training institution, and some boys educated in Mr. Couling's school.

It is obvious that such a group of persons in the midst of thirty or forty thousand emigrants from their own locality, and in the midst of the people of Shensi, might be a bit of leaven hid in three measures of meal.

They are needed intensely there, for the province resembles Shansi, in being one of the worst in China in the use of opium. "How many of you smoke opium?" asked Mr. Shorrock of a group of people round him one day. "Oh! we all do, except him," they replied, pointing to a boy.

What tends to increase the habit is the fact that in its fertile soil opium is the most remunerative crop they can grow. And although it is illegal to grow it—is a crime, I believe, still punishable heavily—it is grown very largely throughout the province, as it is in Sze-Chuen Yunnan, Shansi, and Manchuria.

There is an awful temptation for our converts in their position. On the one hand, extremest poverty moves them; on the other, large profits allure them; while the universal custom of growing it tends to soothe the conscience with the sort of suggestions which reconcile men in England sometimes to occupations of doubtful or mischievous character.

To marshal, lead, unite, and encourage these Christians, the Committee has determined to send two of our ablest young missionaries, Mr. Shorrock and Mr. Moir Duncan. They will be lonely, with a loneliness that few are capable of conceiving. The temper of the rulers is somewhat violently anti-foreign, and they must expect persecution for their converts and themselves. Their work will be arduous, as it resembles that of those who in a new country have to originate all the institutions which at home are ready to hand. The little flock can only keep itself safe by saving others. Will it do so? Shall our prayers rise so fervently as to secure such a result?

Our brethren will work in the very district where the old Nestorians

first planted the Gospel in China, where for several centuries they throve and spread. Within a few miles of where they labour, the Great Tablet of Si Ngan Foo was erected 1,100 years ago, to celebrate the creed, the growth, the sufferings of the Church. Though the doctrine of these early Christians had become corrupt and theosophic, though the lives of their priests had become corrupt, though, simultaneously, professed converts would observe Christian and Buddhist rites, and though they seemed to be extirpated wholly, their doctrine seems not to have been wholly lost, but to have lingered, the soul of what is good in the best of their secret sects, and in that worship of Amita Budha which both in China and Japan preserves so much of Christian sentiment and idea.

There is a keen addition to our interest in the enterprise of our two brethren when we mentally place alongside of each other that early beginning—probably between fifteen and sixteen hundred years ago—and this new start, so modestly and humbly made. May a larger and still holier result accrue from the new enterprise than from the old! And kept pure in life and doctrine, may the converts who have gone there be as a handful of corn on the top of the mountains, which shall at last shake like Lebanon.

### LITERATURE.

Mr. Richard—not yet recovered from the malarial paralysis which came with the famine fever, which laid him low in 1888, as it had done in 1877—will henceforth devote himself to the literary work, for which he is so fitted, in connection with the Society for the Diffusion of Christian Literature. The United Presbyterian Mission, impressed with the wide opening for the printed message which exists in China, gave the services of the late Dr. Williamson to that Society. At the request of the Committee we give those of Mr. Richard. He will work in connection with Dr. Griffith John, Mr. Muirhead, Bishop Moule, Dr. Ernest Faber, Dr. Edkins, and other veteran missionaries in Mid-China, who have sought his help as that of the fittest man for the post left vacant by the death of Dr. Williamson. The written language of China, Korea, Japan, Cochin China, is one. The pronunciation differing in these lands makes their spoken languages different. But probably one-third of mankind use the Chinese character as their written and printed speech.

A fair proportion of the men and a smaller proportion of the women can read, and all treat the printed page with great reverence.

We trust our brother may be able to serve all the missionary societies as Dr. Williamson was doing in China, and as, for forty years, Dr. Murdoch, also of the United Presbyterian Mission, has done in India with such immense advantage.

We have thus endeavoured to describe in the limited space at command, and with such imperfect knowledge as we possess, the position and the experience of our Mission in China.

---

The missionary enterprise in China is perhaps the most arduous which has yet taxed the energy and consecration of the Church of Christ. Her ancient civilisation dates back to the days of Abraham; and the tradition of its glories inspires her children with a pride of superiority to all mankind. The morals of Confucius, the metaphysics of Laotse, seem to them to exhaust all practical wisdom and all speculative inquiry. Few lands have seen more revolutions; there were sixteen changes of dynasty in the first sixteen centuries of our era; but yet no revolution has ever changed either the constitution or the laws or the customs of the people. They have seen the rise and decay of most of the great empires of antiquity.

They were a cultivated and polite people when the whole of Northern Europe was still barbarian. They to-day are ceremonious and polite in a degree, which makes all Englishmen appear to them rude and uncultivated. The industry, energy, and skill of the people are surprising; in trade, commerce, and diplomacy they can hold their own against the world. They know their strength, and are complacent in it. They hate us; they misconceive the doctrines, rites, and meaning of Christianity. The absence of all doctrine and practice expressive of reverence for the dead seems to denote on the part of Christians a disgraceful lack of filial sentiment.

We have injured them, as no nation probably ever injured another, by the opium traffic, which has demoralised a large proportion of this vast Empire with a vice as bad as that of drunkenness.

All these things constitute colossal difficulties. And amongst all things impossible the conversion of the Chinese would seem to be that which is supremely so.

But it is the function of the Church to achieve the impossible—to cleanse the lepers, to cast out devils, to raise the dead. And the history of the Church is the story of a sublime succession of impossible achievements.

Impossible as it appears, some things aid the achievement. There is an aching void, a great absence of light and hope, making the heart of man hungry. There is the yearning after God which is never fully suppressed in any heart. There is "the glory as of the only begotten of the Father," still radiant in the Saviour's life. There is the charm of His vast affection and His voluntary woe. There is the Light on the Heart of God, the offer of liberty and peace; the attraction of the great pardon; the glory of Heaven. Hell, they know of, believe in, and depict in temples in every city, by paintings or sculpture of realistic horror. But the thought of any heaven has hardly come to them. In such a position of things there must somewhere be some good soil for the good seed of the Kingdom.

When Dr. Legge reached China there were six converts; now there are about 40,000. Persecution tries them, but their numbers grow in the furnace. This beginning comes to us in our faintheartedness, a first-fruits of a great harvest, which, if we have faith, we shall reap.

Shall we be found wanting? Or shall we humbly, gratefully, hopefully, go forth into all the world to preach the Gospel to every creature? Let no man take our crown!

But when God has entrusted us with that Gospel which is the power of God unto salvation, let us give it in all its saving fulness to those who need its light.

Engraved & Printed by W. & A.K. Johnston, Edinburgh & London.

# WEST AFRICAN MISSIONS.

BY THE REV. EDWARD MEDLEY, B.A.

# WEST AFRICAN MISSIONS.

## GENERAL INTRODUCTION.

THE African peoples have endured for ages the utmost miseries possible to man; it has been as though the snake and the tiger had contended for the mastery over them. The Arab slave-hunter has drawn his track in blood across the face of the Dark Continent; the white trader has done a thriving business in muskets and rum; philosophers have discovered that the African may be useful as a chattel, but has no rights as a man; and theologians have been found hardy enough to affirm that the children of Ham suffer from a judicial sentence, and, therefore, to attempt their redemption would be to fly in the face of the Supreme Providence. The African himself has thoroughly learned the dismal lessons so faithfully taught him; his tribal wars, his detestable superstitions, his horrid vices have set up a process of self-destruction which, in the Divine order, surely follows unbridled wickedness.

The innocent child of nature, the lusty savage, the sort of ideal man, free at once from the vices and the clothing of an effete civilisation, may exist on the pages of a fashionable review; but the actual savage, as he is found on the African shores, is a creature of quite another stamp. To say that there is in him no good thing, no vestige of a better nature, would be untrue; in Africa, as elsewhere, there may be found those who have an indomitable kindness of heart, some who know what generosity means, and who stretch out their hands towards a light they cannot see, but for which they hope. But of the mass it may be said that they are hateful and hating one another, living without God and without hope in the world.

Surely we may ask, has not the time for Africa's redemption fully come; have not her children a wealth of affection and of trust, a capacity for service, which Christ alone can discover and win, and winning, help these dark degraded people to find their nobler manhood, and prove that they, too, are children of God? In the early days, leav-

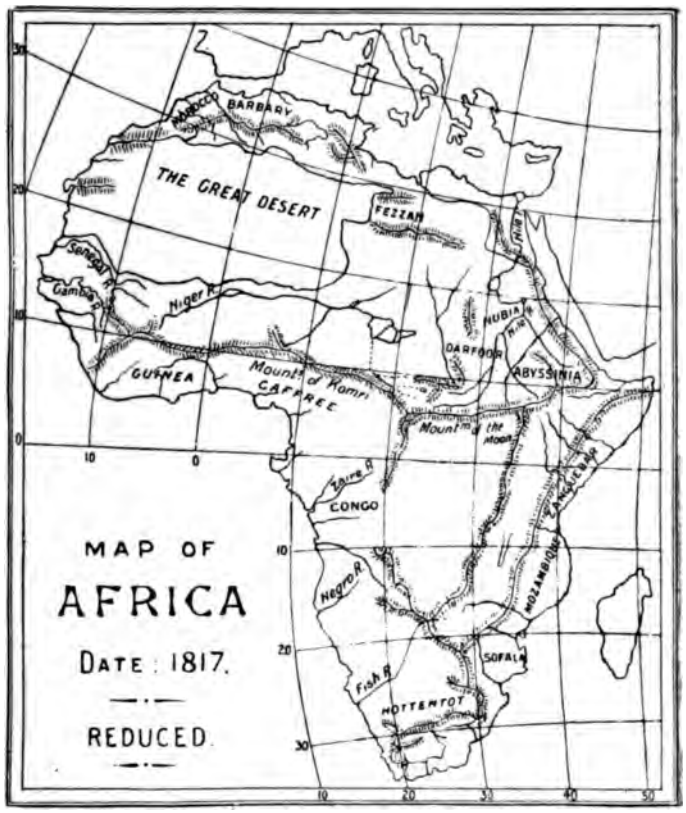
ing the circuits of Judæa, the child Jesus went down into Egypt; later at Pentecost the people of Libya and of Egypt formed part of the crowd that listened to the new-born message of the Gospel; and later still the man of Ethiopia found in Christ the goal of all his hopes. Do not these facts of the evangelical history give promise of an African harvest, the fulness of which yet remains to be gathered in? Even still we wait the larger fulfilment of the ancient word—"Out of Egypt have I called my Son."

In these brief pages we shall try to tell in outline, and no more, what our own Mission has attempted towards the bringing on of this blessed consummation. Short as the space of time embraced by that work may be, it is long enough to exhibit a wonderful blending of human activities and an all-embracing Divine purpose. We shall find in it abundant evidences of the great principles of continuity and development, so that—to go back no further—an act of national justice, performed by the English people more than fifty years ago, became the starting-point of a movement which to-day has carried our missionaries a thousand miles inland from the mouth of the River Congo into the very heart of the African continent. The tiny eddies and back waters of our plans and of our blunders have been caught in the sweep of a larger current; from the orderly sequence of events tending to good, evolved out of the most various, complex, and even opposing forces, we can argue a Divine mind and a living heart ruling over all; we can say the finger of God is here, what hath God wrought!

## MAPS COMPARED.

Let us compare two maps of Africa, the one published in 1817, the other in 1890. That comparison will show what has been accomplished in the way both of geographical discovery and of actual settlement in the mysterious continent.

For the most part, the early map is a blank; with the exception of the Nile, not one great river is fully shown; the Niger has no visible outlet, the Zambesi is only partially given; the Congo, with its thousand miles of navigable waterway above the Pool, is represented by a small curve running south; the great chain of eastern lakes does not appear. To make up for this paucity of actual facts, and to give at least a pictorial completeness to his work, the geographer has put in mountains with a lavish hand, boldly drawing a great chain which is made to extend from Sierra Leone to Abyssinia, and called in part the Mountains of the Moon. These mountains, and the desert of Sahara,




AN OLD MAP OF AFRICA.

compose the main inland features. This blank in the physical outline is paralleled by the absence of any details as to the populations that inhabit the various quarters of the continent. The south is apportioned to the Hottentots, the north is given to Barbary and Egypt, the eastern coast to Zanzibar and Mozambique, but the western coast and the centre are without a name. Thus it is evident that, seventy years ago, Africa, in all its larger proportions, was an unknown land; the European, who did by chance visit its shores, commonly went for the purposes of the detestable slave trade, and speedily retreated, leaving a curse behind him; here and there feeble settlements tried to maintain a precarious hold upon the coast, but no organised attempt was made to solve the geographical problems of Africa, much less to civilise and to redeem it.

The map of 1890 is in every way a contrast; it is enriched by the labours of a noble succession of discoverers, who have pushed their way from north to south, and from east to west; it indicates the activities of the colonist, and the trading company, of the Government official, and of the Christian missionary. Though even yet there is ample room for detailed information, the main features of the continent are known; the great rivers have been traced to their sources, the magnificent series of Eastern lakes has been delineated, the areas inhabited by the larger native tribes have been defined; the German, the Dutchman, the Portuguese, the Frenchman, and the irrepressible Englishman, each has allocated to himself vast regions which will gradually be submitted to civilising influences. Side by side with these energetic forces, the Christian Church has been at work. The Church Missionary Society, the London Missionary Society, the Society of the Church of Scotland, the Missions of the Free Church of Scotland, and the University Mission, have steadily settled down to evangelise along the Zambesi and the Eastern lakes; the Wesleyan Missionary Society, with a noble courage, has not flinched from the occupation of the deadly shores of the Gold Coast; the London Missionary Society, pioneered by Robert Moffat, has pressed forward from Cape Colony due north and east; the American churches have settled upon the southern parts of the Western Coast; the Guiness Mission has been recently founded in the Bololo district, and our own Baptist Mission, starting from Fernando Po, has advanced by a process of sap and siege, until to-day it can look out eastward, from its most advanced post in the basin of the Congo, with the hope that one day it shall join hands with the Christian forces that are quietly pushing

their way westward from the shores of the Indian Ocean. When that time comes, a line of light will bisect the Dark Continent, prelude of the eternal day.

We are ready now for a brief account of the successive steps by which our own Mission has been advanced to its present stage.

---

# PART I.

## THE CAMEROONS MISSION.

In the year 1833 the Bill for the Abolition of Slavery in all British Possessions passed both Houses of Parliament and received the Royal assent, and in 1834 that abolition was an accomplished fact. Amongst the slaves who were liberated in the Island of Jamaica were some who had been kidnapped from the West African coast, and in their bondage had obtained the liberty wherewith Christ makes men free. It became the desire of their hearts that they might be permitted to carry the Gospel to the heathen homes whence they had been torn. When it was suggested that it was a perilous undertaking, and that possibly they might be enslaved again, they answered with a noble simplicity, "We have been made slaves for men, we can be made slaves for Christ." But those who went forth upon this business possessed but little training, and were backed by no adequate organisation, and it soon became evident that their efforts would end in failure; then it was that, in the year 1840, the Committee of the Baptist Missionary Society felt called upon to carry forward the work that seemed on the very point of extinction. It should, however, never be forgotten that the initial step was taken by the African himself; all that followed sprang from that beginning.

The Rev. John Clarke, a missionary in Jamaica, and Dr. Prince, a medical man practising in the island, undertook the work of pioneering; they explored the West coast in the neighbourhood of the Niger, but finally settled upon the small island of Fernando Po, lying in the Bight of Biafra, as affording the best location for the infant Mission. It is within easy reach of the mainland, lying nearly opposite the mouth of the Cameroons River. At Clarence, the chief place in the

island, there was a considerable body of liberated slaves ; inland dense heathenism prevailed. The pioneers rightly thought that by beginning there under the shelter of a settled government, they would be able to gain their first experiences in comparative safety, and use the island as the base for further operations.

In 1842 a tiny church of five members was formed at Clarence ; in that year Clarke and Prince determined to visit England, but the vessel in which they embarked was carried by adverse winds towards the West Indies, and presently they found themselves once more in Jamaica. This unexpected visit, with the news the missionaries had to tell, roused the enthusiasm of the Jamaica churches, and many persons offered themselves for the service of the Mission. Once more Clarke and Prince set out for England, which, this time, was reached in due course.

Their visit was fraught with momentous consequences to the whole future of the African work, for amongst the hearers who crowded to listen to the story the brethren had to tell were Alfred Saker and his wife.

### ALFRED SAKER

was born in a small hamlet, lying amongst the sunny Wealds of Kent, in the year 1814 ; at the age of ten, having learned all the village school could teach him, he entered his father's workshop as a wheelwright. Meanwhile he learned the use of globes, did a little astronomy, and proved himself a born mechanic. He read all the books that came in his way, his swift and vigorous mind retaining and assimilating information upon every variety of topic ; nothing came amiss. Thus, unknown to himself, the youth was being prepared for his future work ; the Divine Mind could say of him as of another instrument of His purpose : "I girded thee, though thou hast not known Me."

Later, when young Saker was strolling through the village street of Sevenoaks, one Sunday afternoon, the singing in the little Baptist chapel attracted him, and he entered the building. The pulpit was occupied by a nameless preacher—a supply—but the words spoken went straight to the hearer's heart. It kindled to a blaze the embers that already lay upon the altar, and that very night Alfred Saker determined to give himself to the service and kingdom of Jesus Christ. With characteristic decision, he quickly united himself with the church in his native village, and in the intervals of labour began to

teach and to preach Jesus Christ. After his marriage with Miss Helen Jessop, a lady of a nature kindred to his own, the old house at home was broken up, and he removed to Devonport, where his intelligence and general ability soon gained him a good position in the engineering department of the Government Dockyard. It was while there that he heard Mr. Clarke and Dr. Prince give an account of their labours and of the prospects of the African Mission. Their words helped to form into a definite resolution thoughts and purposes that for a good while had been forming in Mr. Saker's mind. He resolved to offer himself for the work, his wife supported him in his resolution, and, after some delay, they were accepted by the Committee for service in Africa.

In 1843, in company with Mr. Clarke, they sailed for Fernando Po, going *viâ* Jamaica. The voyage was no pleasure trip; the travellers endured manifold discomforts, accentuated by the brutal conduct of the captain and the crew. The little party reached their destination early in 1844, where they received the heartiest welcome. No time was lost. "From my landing until now," wrote Mr. Saker, "I have been constantly engaged in what may be called the outworks of our enterprise." He put his skill as artisan and engineer at the service of the Mission; he began the erection of a suitable house for the missionaries, and set up a printing press, himself casting the necessary fittings. The African climate claimed its inevitable dues; the ant destroyed his stock of clothing, a tornado tore the roof off his hut, and again and again fever prostrated him, but his courage and patience were indomitable; each fresh demand only seemed to call forth a fresh reserve of power.

### BIMBIA.

Meanwhile he began to look longingly toward the mainland, where already at Bimbia, a most unwholesome spot, lying a little to the north of the Cameroons River, a tentative station had been established. In the middle of 1845, Mr. Saker landed on the southern bank of the Cameroons River, and, after prolonged negotiations, settled at King A'Kwa's town, about twenty miles from the sea coast; having with him Horton Johnson, a staunch negro convert from Clarence. He found the people in a state of extreme degradation; the men commonly idled about, except when engaged in palavers or in warfare, they traded a little, and drank a good deal; upon the women fell the main burden of caring for the house and

A FUNERAL DANCE.

providing for the family. Whilst the daily life of the natives was dull and uneventful, every now and then, at the instigation of the witch-doctor or the rain-maker, who cunningly wrought upon his envy or greed, the Cameroons man would give way to a perfect passion of cruelty. Under its influence he would fight his enemies, torture and mutilate any who fell into his hands, and ruthlessly slaughter women and children; then when the storm was over, he would lapse back into a sullen, dogged calm, presently to be followed by another outbreak. It was a fearful condition, in which contact with the European had rather stimulated to fresh vices than brought a better life.

Amongst these people Saker settled down; he began to build a small house, and a store-room for his goods; he put together a printing press, and set about the study of the language. He gradually collected the words in common use, and sought to give literary shape to these fragments, which with an admirable patience he had gathered together. He tried to win the confidence of his wild neighbours, his skill in handicraft and his rough knowledge of medicine standing him in good stead. Many times it seemed as though all his efforts would come to a sudden and violent end; he was threatened, laughed at, or stolidly neglected. Sometimes his wife and he would be roused at midnight by the horrid din of war, and when the people were intoxicated with the passion for blood, no one was safe. Still he held on, and little by little his courage, his patience, and his readiness to help the people in sickness or trouble began to tell. Here and there he was listened to with genuine attention, and some began to ask, Why is this man so different from ourselves, and from the traders on the river? They were perplexed that he did not want to make money out of them; he never cheated, and never lied; what he promised he did his best to perform. Even a Cameroons native could appreciate conduct such as this, it touched his dark heart. Thus did the missionary's life exemplify the Gospel which in broken accents he tried to proclaim.

Continuous toil compelled Mr. Saker occasionally to seek rest and refreshment in short visits to Fernando Po; but his heart was always in the Cameroons, he ever held it to be his peculiar field, and to it he returned with unswerving purpose.

### FIRST CONVERT.

At last, a little more than four years after his arrival in the country, this patient worker had the joy of baptizing his first native convert.

It was a notable occasion for all concerned, faith and hope seeing in the one man the promise of the harvest yet to be. For two hours in the early morning of the day, Mr. Saker and Mr. Newbegin (who had come to reinforce the Mission) met a number of Duallas for prayer, then later a solemn service was held in the little chapel, in which the command of the Lord to make disciples of all nations, and to baptize those who believed on Him, was explained; and then, finally, the congregation adjourned to the river brink, and the convert was baptized in the presence of a silent and orderly crowd of his fellow-countrymen. The services of the day were closed by the formation of a church composed of Mr. and Mrs. Saker, of Horton Johnson and his wife, and the new convert. Together the little company partook of the Supper of the Lord, testifying thus to their union with one another and with Him. Perhaps to some all this may seem a trifling affair, but surely to the deeper mind it is a fulfilment of the ancient word, "With God all things are possible." It was something, it was much, that amongst a people untaught, gross and cruel, consecrated to violence and lust, even one heart should have been found willing to receive the message of Divine love and redemption.

After this first gleam of light, that seemed to promise the coming of the day, dark clouds of sorrow gathered over the work of the African Mission, sickness and death laid a heavy hand upon the workers. Saker and his wife, worn out in the toil, had to come home, as the diver has to come to the surface for a breath of fresh air; they had left Newbegin in charge, but before they reached England Newbegin was dead. It was a heavy blow, for already Thompson, Sturgeon, A. Fuller, and Merrick had been called home. The hearts of many friends of the Mission in England grew faint, and there was talk of withdrawal. Then it was that this pioneer of the Cameroons Mission addressed a very remarkable letter to the Committee, a letter that reveals the man :—

"I have a fear that some of you will be discouraged, and I think you ought not to be. . . . This suffering and loss of life show that the sacrifice you have made is large. But ought we to have expected less? Bloodless victories are not common." And then, after briefly narrating what had been accomplished, he went on to say: "Brethren, I think you will feel with me that we ought not to be discouraged. God afflicts us, let us humble ourselves before Him, and try to bring to His service purer and more devoted sacrifices."

"You will doubtless conclude that I ought to return to Africa im-

mediately ; I can only say, I am ready." Who could be courageous enough to hesitate in presence of a spirit such as this ?

Early in 1851 Mr. and Mrs. Saker returned to the Cameroons, to find that the good work had made steady progress during their absence. Five persons were baptized, later there were more converts, and a new spirit of religious inquiry became manifest amongst the people. Crowds gathered to hear the Word of God, and could scarcely be prevailed upon to disperse when the service was over ; numbers more gave evidence of their awakening by trying to read. As they slowly worked their way through some Gospel narrative, these poor people would touch their lips or beat their heads, as being unable otherwise to express their wonder and their joy.

Meanwhile the church at Clarence had prospered, and even at Bimbia, that unwholesome spot on the coast north of the Cameroons River, amidst untold horrors of savage life, Mr. Fuller and his wife had more than held their own. Thus was the Mission established and the whole work consolidated.

Under Mr. Saker's guidance, the arts of civilisation went hand in hand with religion ; he dug a clay pit and made bricks, he wrought as a carpenter and a worker in metals, and planted a kitchen garden. The printing press was constantly busy, for by this time the structure of the Dualla tongue had been explored, and its forms beaten into shape. Class-books were prepared and portions of Scripture were translated.

Persecution was not entirely absent ; at times it seemed as though an evil spirit had seized the heathen natives ; they hatched murderous plots, and the converts often suffered violence, and went in fear of their lives. Amidst these perils Saker and Johnson, with their helpers, steadily pursued their work ; each dangerous emergency as it arose was met with a quiet but fearless courage. Not seldom, when matters had reached a point at which restraint was no longer possible, the storm would suddenly die down, as though the Lord Himself had spoken the commanding word—Peace, be still !

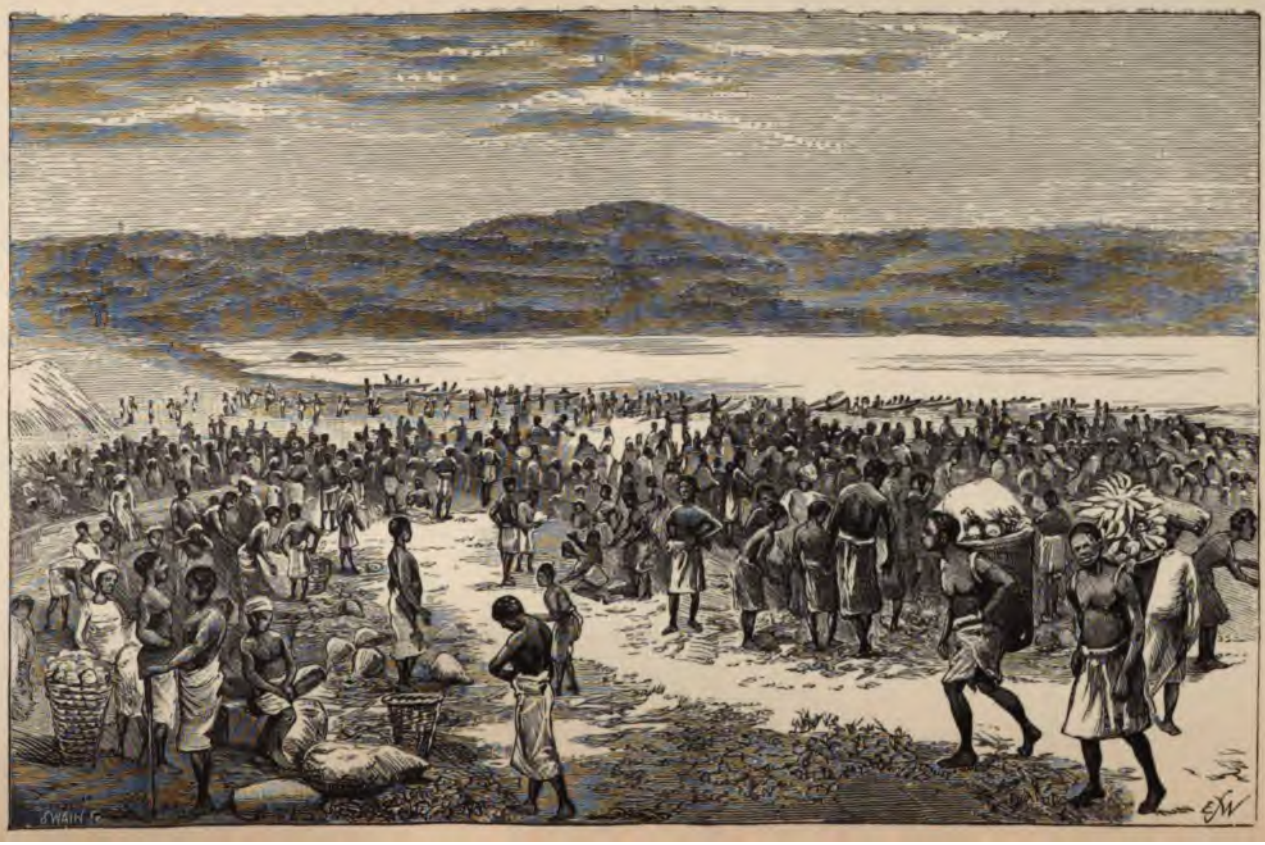
To sum up the situation, by 1858 a native church had been built up at Clarence in Fernando Po, and work had been constantly carried on amongst the savage islanders of the interior ; there was a small Mission, beset with many perils, at Bimbia ; and on the southern bank of the Cameroons River, Saker was thoroughly established ; a church had been formed, day and Sunday schools set a-going, a chapel, school, and mission-house erected, and all the machinery of

evangelisation was at work. Besides these palpable evidences of successful labour, there was another most encouraging fact. The native leaders and chiefs had begun to look to the missionary for help in their affairs; he was recognised as one who could be relied upon to give sound counsel, and impartially to compose a quarrel; at last he had won a trust which was more precious to him than fine gold. The Mission planted on the shores of the Dark Continent was a light held up by faithful men, and sheltered by the hand of God.

## SPANISH PERSECUTION.

Whilst matters were thus quietly advancing throughout the African Mission, trouble long brewing in Fernando Po became active. The Spanish Government, even as early as 1841, had revived an old claim to the sovereignty of the island, and, by 1845, full possession of it had been obtained. At that time complete religious liberty was guaranteed to the inhabitants, but later, attempts were made to curtail this precious freedom, until at last, in 1848, an edict was issued forbidding, under severe penalties, all religious worship save that of the Roman Catholic Communion. The velvet glove was drawn off the iron hand, and toleration was at an end. To the members of the little Baptist church this edict was a cruel blow; it meant either entire silence as to their religion, apostacy, or banishment. Under the guidance and inspiration of Mr. Saker, they bravely chose the last. It happened thus.

Mr. Saker heard of the impending stroke, and came over from the Cameroons to see if it were possible, by the exertion of personal influence with the governor, to obtain some mitigation of the decree. In this he failed. When the governor's ultimatum had been received, a meeting of the church was called; all sat silent, sorrowful, almost overwhelmed, and many an agonised prayer rose speechless to heaven. The ultimatum was read, Mr. Saker asked the people what they would do, and they resolved, if a home could be secured for them elsewhere, to leave all, and under new conditions begin life again. Thus did these Africans suffer for faith and freedom, and prove that the Gospel of Christ can lift men up, conquer their native weakness, and make them strong. They proved themselves of one blood with those sturdy Puritan forefathers of ours, who under parallel conditions left kindred and fatherland to find liberty of faith and worship beyond the broad Atlantic.



## FOUNDING OF VICTORIA.

This resolve being solemnly come to, Mr. Saker immediately undertook the task of discoverer and pioneer. He returned to Cameroons, and, taking with him Mr. Fuller and a guide, he set out to explore the sea-coast north of the station at Bimbia. The journey was not free from peril, and only after much difficulty, their clothes in tatters, and themselves worn out with fatigue, did the travellers light upon that of which they were in search. They found a lovely land-locked bay, with a soft sandy shore; inland the ground rose, the great peak of the Cameroons Mountain overtopping all, and seaward three islands protected the beach from the full force of the Atlantic. To complete the fitness of the place for the purpose in view, a stream of fresh water was discovered, descending from the uplands to the sea. Here then, on the shores of Amboises Bay, land was secured, and the work of settlement begun. The ground was partially cleared and plotted out for building, a prominent place being reserved for the chapel and school-house, a rude dwelling was erected, and Divine worship instituted. For the first time the woodland echoed to the words of prayer and praise which the little company of Christian adventurers offered to the Almighty Father. The formal work of settlement was completed by the removal of a portion of the Mission community from Fernando Po, and the drawing up of a constitution, which guaranteed freedom of faith and worship to the present and to all future settlers. The colony was called Victoria, in honour of the Queen.

It was hoped that in process of time our Government would avail themselves of the advantages of the excellent harbour, and erect storehouses and wharves for the use of the navy, and that thus a healthy trade might spring up, conducted upon the principles of honesty and godliness. Indeed, Mr. Saker thought that the place might become a centre of commerce, of education, and of freedom, and the opening of a highway into the interior. It cannot be said that all these hopes were realised, but from Victoria Christian influences penetrated the darkness beyond, and the little company of Christian people who lived upon its shores were established and comforted.

For a while the entire oversight of all the stations fell upon Mr. Saker, but in 1859, the Rev. T. Diboll took charge of Victoria, and Mr. Pinnock, from Jamaica, reinforced the workers on the Cameroons River. Later they were joined by the Rev. Robert Smith and the Rev. J. Peacock.

## THE DUALLA NEW TESTAMENT.

By 1862 the translation of the New Testament into the Dualla was completed; the Book of Psalms had already issued from the Mission Press. The labours of the missionaries were incessant; they had to be at once engineers, artisans, doctors, teachers, and preachers of the Word. They often had to arrange disputes, acting as mediators and referees between the natives themselves and the natives and the European traders. That mistakes should now and then have been made is not to be wondered at; the wonder rather is that they were so few, and that placed in circumstances demanding such readiness of resource, and such a balanced judgment, Mr. Saker and his coadjutors were able to do what they did.

In 1864, the Rev. Q. W. Thomson joined the Mission at Cameroons. He was of a choice and eager spirit, strenuous and self-denying, almost to the point of asceticism, and unflinching in whatever he considered to be his duty. In 1866 Horton Johnson died. He had been in the Mission from its commencement, and was a most faithful, loving, and efficient worker.

From this time we may consider the West Coast Mission to have been fully established. Bimbia had been relinquished, as unhealthy, and in other ways unsuitable; but Victoria, under the Cameroons Mountain, and the station at Hickory, A'qua, Bethel, and Bell Town, on the Cameroons River, were in full work. For a while there were unhappy differences of judgment between the younger men and the senior missionary as to the method in which the work should be prosecuted. Looking back, and pronouncing no judgment upon the points at issue, one feels that the very strength of purpose that made these men so fitted for their work tended to make them somewhat unrelenting in the prosecution of their own views; men who had cared less than they did for the prosperity of the whole undertaking might have been more pliant and easy in the accommodation of their differences. But in course of time divergencies died down, and by wise readjustments of departments of labour, the various missionaries were able to work out the great problem in their several ways, and to respect and appreciate methods of service that might not be their own.

In 1874 the Rev. George Grenfell joined the Mission staff. Mr. Saker's strength visibly failed, and at length there came a time beyond which even his iron will could not hold out. In November, 1876, he left the Cameroons never to return. He lived long enough

to see the beginnings of the larger work upon the Congo, and to aid its initiation, not only by his wise counsel, but even more by his temper of dauntless enthusiasm. Few who were present will ever forget his final appearances in London and in Glasgow, when, himself standing on the brink of the river, so soon to be crossed, with clear and solemn eyes he saw as in a vision the dangers, difficulties, and losses that have beset that undertaking, and, foretelling these, saw with equal clearness its development and success.

The bitter Spring of 1880 proved too much for his exhausted powers, and on Friday, March 12th, Alfred Saker, missionary to Africa, as he loved to be called, entered into his everlasting rest. Few stronger or more heroic spirits than his have ever been given to the mission-field. "The people that do know their God," it is said, "shall be strong and do exploits." So was it with him.

After Mr. Saker's withdrawal from the field in 1876, matters advanced steadily at the several stations, though there were, alas! too frequent interruptions caused by the enfeebled health or the death of one and another of the workers. Mr. Thomson died in December, 1883. Worn out with incessant labours, he was not able to resist the fever which attacked him. His memorial was to be found in work done in every part of the Cameroons Mission, and above all in the deep affection of some of the most degraded of the human race, amongst whom he accomplished his final work, on the slopes of the Cameroons Mountain. For their redemption he lived and died, filling up in his sorrows that which was behind of the sufferings of Christ. The Rev. R. Wright Hay, now of Dacca, in Eastern Bengal, was accepted to occupy the vacant place, and took up work at Victoria.

Meanwhile rumours were abroad of possible political changes, which might alter the whole condition and prospects of the Baptist Mission work on the West Coast. For many years the native chiefs on the Cameroons River had been asking to be taken under the government and protection of the British Crown, and, whilst supporting their appeal, the Society had hoped that Victoria and the adjacent district might also be included within the sphere of British influence. These hopes and prayers were doomed to disappointment, the German Government began to move, and, as the result of negotiations which in the end were conducted with secrecy and despatch, the whole of the Cameroons was annexed to the German Empire in August, 1884. Then came a most unhappy incident. It would seem that, owing to some miserable misunderstanding, or possibly to treachery, a prominent

native chief put under German rule territory that did not belong to him ; bitter dissatisfaction arose amongst the people, who conceived themselves betrayed, and very naturally they rebelled. This brought about a brief war, German sailors were landed, and, in the struggle that ensued, our mission buildings at Bell Town and Mortonville were destroyed, and the whole work dislocated.

### TRANSFER OF THE MISSION.

Whilst these events were in progress, all was harassing uncertainty at Victoria and on the Cameroons Mountain. There was still a faint hope that the English Government might annex the entire district ; but here again, the Germans acted with an enviable promptitude, the whole circumjacent territory was ceded to the Empire, and the tiny missionary colony became a mere patch upon the coast, with all the sources of its trade in foreign hands. There could be but one solution of the situation. Finally Victoria fell under the German flag. Thus the West Coast Mission of our Society found itself in a situation most difficult and delicate. After the cession of the territory, an edict was issued that henceforth only the German language was to be taught in the schools ; English was no longer to be permitted. This edict, combined with other circumstances, made progressive work impossible. There remained to the Committee, reluctant as they were to take action, but one course, and that was to see whether their missionary undertaking might not be transferred to some Evangelical German Missionary Society which could work unfettered. In 1887, after prolonged and anxious negotiations, the stations on the Cameroons River and at Victoria were handed over to a society, the Bâle Mission, which had already done excellent work up the coast. By the terms of the agreement between the two societies, the maintenance of complete religious liberty and equality was secured to our converts.

About this time the Rev. J. Jackson Fuller, after some forty years' faithful service, retired from the Mission, enjoying the confidence and affection of the African people, and the cordial esteem of the Committee at home.

Since the cession, the native churches have manifested a very vigorous life. Availing themselves of the protective clauses named above, they early formed themselves into independent communities, supporting their own pastors, building their own chapels, and carrying on aggressive work in the districts beyond.

In looking back upon the whole history of the Cameroons Mission

there cannot but be very natural regrets that an undertaking fostered by the labours and prayers of our own sisters and brethren, and ennobled by an unsurpassed devotion, should have slipped from our hands. But these regrets should not make us forget that certain solid results remain. Good work has been done, never to be undone; good work is now being carried on, though not under our own particular auspices; and, more than all, the Cameroons Mission has been the seed-plot of the larger work upon the Congo, its true antecedent, a necessary link in the accomplishment of that Divine purpose which, finding its visible starting-point in the emancipation of the Christian slaves in Jamaica, has carried our missionaries more than a thousand miles up the basin of the Congo River. This fact should temper our disappointment, and awaken our thankfulness. The story of that larger undertaking has now briefly to be told.

---

# PART II.

## THE CONGO MISSION.*

THE question was sometimes asked, almost impatiently, Why is not the Mission on the Cameroons and at Victoria pushed inland; why do the missionaries cling to the coast, like limpets to their bit of rock? The critics had the facts on their side; the Mission was not extended; it consisted of a tiny patch of light, flickering upon the extreme edge of the Dark Continent. But its non-extension was not due to lack of serious efforts; more or less continually the missionaries tried to break through the cordon that shut them in; but they did not succeed. Exploring journeys were made on the further slopes of the Cameroons Mountain, and a little way up the river small

* In order to give clearness to a narrative which must be greatly condensed, it will be necessary to refer to the work carried on by the Baptist Missionary Society only. But it should be clearly understood that this Society is but one out of seven or eight distinct missionary organisations carrying on work in the Congo region. If 100 be taken as representing a numerical total, the relative proportions may be put thus:—The Baptist Missionary Society embraces some 25 per cent. of the whole, the American Baptist Missionary Union another 25 per cent.; the remaining 50 per cent being composed of various Evangelical Missions, together with that of the Roman Catholic Church.

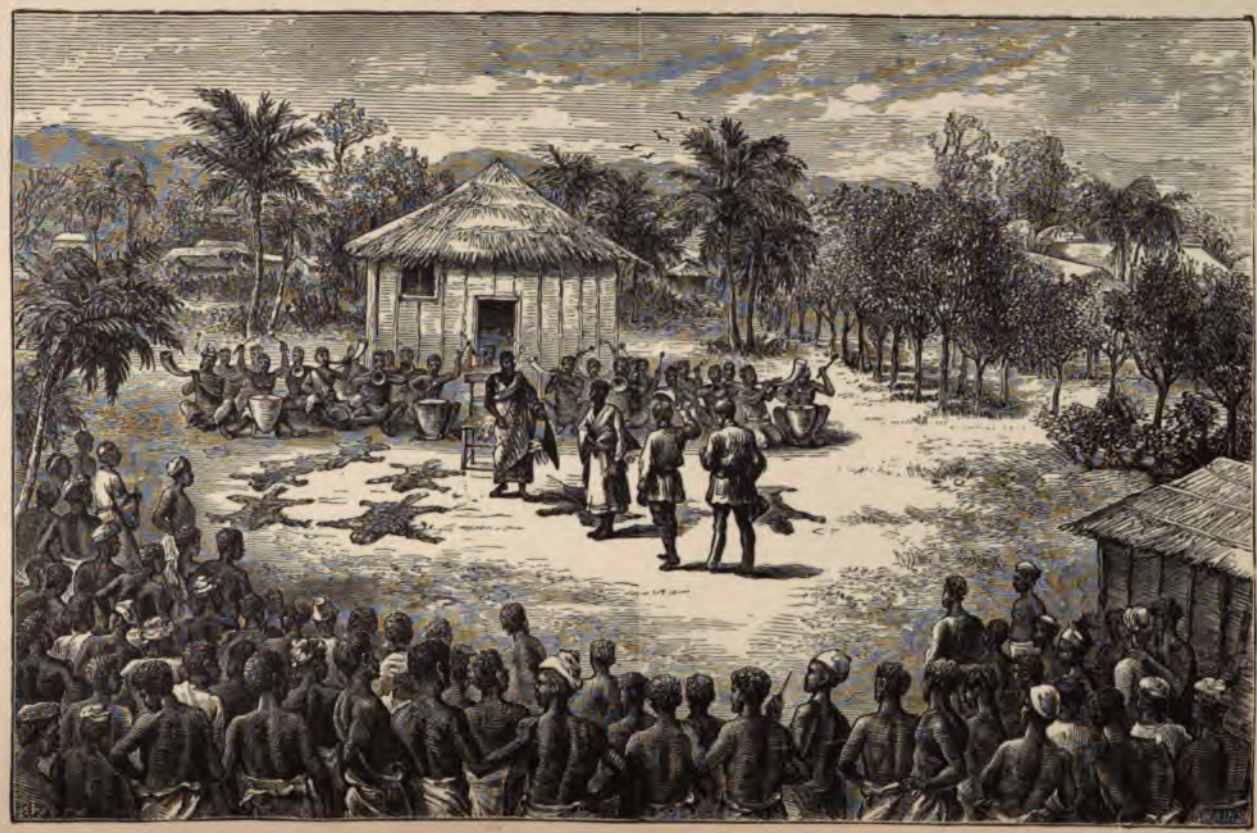
stations were established, but beyond this nothing could be done. The reason was simple; it was found in a perverted instinct of self-preservation on the part of the tribes that lay between the interior and the coast. These people were the middlemen through whom such trade as there was between the seaboard and the inland districts was conducted. They made good profits, and they reasoned thus: If these white men get a footing, our calling will be gone; to them, the missionary meant loss of muskets, bandanas, and rum, so they sent him packing, and that, too, without ceremony. They even threatened the man with death who should be found coming their way again.

Still the missionaries could not rest content; at home the journeys of Livingstone, of Cameron, and of Stanley had excited intense interest in the peoples of the African interior, and the workers at the Cameroons felt the impulse of the general tide. Two men, the Rev. Thomas Comber and the Rev. George Grenfell, both of whom were stationed on the Cameroons River, began specially to prepare themselves for exploring and pioneering work; they accustomed themselves to take long journeys on foot, they learned to guide their course by the stars; thus mingling their activities with their prayers, they waited for the Divine voice that should bid them go forward. The call came in an unexpected way; the Spirit that had been working in them had been at work in other minds also.

In 1877 Mr. Robert Arthington, of Leeds, a gentleman who had long been deeply interested in mission work in Africa, wrote to the Committee of the Society offering £1,000 towards the establishment of a Mission in the Congo country, and on the great river itself above the rapids; later, the same gentleman gave a sum towards pioneering expenses. Mr. Charles Wathen (now Sir Charles Wathen), of Bristol, gave £500 for the same purpose. Thus funds being supplied, the brethren at the Cameroons were applied to, and joyfully accepted the commission to explore the new ground.*

Messrs. Comber and Grenfell immediately took ship for Banana, at the mouth of the Congo River; established friendly relations with the representatives of the great Dutch trading company, whose depôt was at that place, and, pushing up the river some eighty miles, they

* The Society's appeal for funds on behalf of the proposed Congo Mission appeared before Mr. Stanley reached the coast after his wonderful journey; and our men were the first to reach the Congo after the news of the great traveller's success had reached Europe.



ROYAL RECEPTION IN CONGO COUNTRY.

despatched a letter to Dom Pedro, King of Congo, at San Salvador telling him of their intended visit to his dominion. Further, they gleaned what information they could, both geographical and climatic, as well as with regard to the various tribes in the Congo basin. This done, they returned to the Cameroons.

In June, 1877, they sailed south again, taking with them two native preachers and various helpers. The whole company reached San Salvador in safety. The king welcomed them, and gave them full liberty to build a dwelling-house and schools, and to teach and preach Jesus Christ. Thus the first step was taken.

At this point, it may give perspicuity to what must be a greatly condensed account, if we consider the land to be possessed, the foundation work accomplished, and finally the beginnings of the harvest.

### THE LAND TO BE POSSESSED.

If we take a recent map of Africa, and turn to the centre of the West Coast, we should find the River Congo depicted as running in a great scimitar-like curve, N.E. and then S.E., its most northern point being somewhere in the neighbourhood of its junction with the Loika River, near our station at Bopoto. This noble stream, which, under the name of the Lualaba, is almost in touch with the eastern lakes, thus crosses the very heart of the continent, until its waters thrust themselves out into the Atlantic, maintaining their distinctive colouring far out to sea. From Banana, at the mouth, the river is navigable for large shipping for about one hundred miles, or as far as Underhill; from that point a succession of rapids bar the way almost up to Stanley Pool. The new Congo State Railway, which is now in process of construction, will, when complete, afford transit between these points.

From Stanley Pool, which is itself a considerable sheet of water, the river is navigable for moderate-sized craft for about a thousand miles—that is, up to the Stanley Falls.

The banks of the river are occupied by various native tribes, the chief of these being, on the north side, the Babwende, the Bateke, and the Babangi; and on the southern side, above the Pool, the Babang again, the Batende, and the people of Ngombe. Roughly speaking, whilst there are many dialectic variations, there are five great linguistic divisions; on the lower river the Kishi-Congo prevails, on Stanley Pool the Kiteke, and on the upper river the Kibangi, the Kibangala, and the Lonkunda. But, in addition to the great river itself, there

are tributaries running into it on both banks, which anywhere but in Africa would also be called great. To name but one or two of them: on the north bank there are the Aruwimi, the Loika, and the Mobangi; and on the south the Lulongo, the Juapa River, the Kasai, and the Kwango. Many of these have large populations on their shores, which for missionary purposes are as virgin soil.

The enormous basin of the Congo, covering an area of about one million three hundred thousand square miles, is nominally under the sway of the French in its northern parts, and of the Congo Free State on its southern. There is one exception, the old State of Congo, the capital of which is San Salvador, lies to the south of the river, and extends from Stanley Pool to the Atlantic seaboard; this district is under Portuguese influence.

This then, in barest outline, is the land to be possessed. Sister societies are at work in it as well as ourselves; we rejoice in their labours; they and we together are but as a handful of corn in the midst of the earth; if God were not with us and them we could accomplish nothing in holding forth in the dense darkness the Word of life. Our purpose has been to plant a chain of stations on the Congo itself, each linked in with the others, these stations finding in the river itself an open waterway by which the peoples on its banks may be reached and evangelised.

With this outline in mind, the reader will be better able to appreciate the narrative that follows.

## THE FOUNDATION WORK ACCOMPLISHED.

We have seen how the first steps were taken, and the little missionary band found themselves established at San Salvador. In their case the proverb did not hold good which says it is the first step which costs. At the outset all was comparatively easy and promising, but difficulties, grave and onerous, were to come; the Mission, like its Master, was to bear its cross and wear its crown of thorns.

The goal which the missionaries set before themselves was the river above the rapids, and their purpose was to use San Salvador as the base of their operations. They had not been in the place a month before the two brethren, Comber and Grenfell, set out for Makuta, a large town lying to the north-east, on the road to the Pool. They were received with great state, but their request to be permitted to go forward was refused, and they had to return to the point from whence they started; those tribal jealousies which are the curse of Africa,

and a feeling hostile to the white man, which had been bred by the conduct of the Portuguese, blocked the way.

Mr. Comber came to England, both to confer with the Committee on future plans and to obtain fresh helpers. In April, 1879, he returned to San Salvador, having with him his young wife, and Messrs. Crudgington, Hartland, and Holman Bentley. Within a month of her arrival in Africa Mrs. Comber died, to the unspeakable grief of her husband and to the loss of the entire Mission. This sweet young life was the first of many which that land has claimed; in their death they have made it sacred ground to countless hearts; in that field it has indeed been true that he who goeth forth bearing precious seed must needs weep as he goes.

## LIVES IN PERIL.

Saddened, but not dismayed, Mr. Comber and his brethren set themselves once more to solve the difficult problem of reaching Stanley Pool from San Salvador. The shortest and most easy road was *viâ* Makuta, and, in spite of the previous repulse, it was determined to attempt this route again, but on this occasion Makuta itself was never reached; later, another road was taken, but this journey also ended in disappointment. Still holding to their purpose, and tempted by the rumour of a better state of feeling amongst the Makuta people, Messrs. Comber and Hartland once more set out on the familiar way. Their native helpers with one exception dropped off; this was a sign ominous of mischief; still they pushed on till M'banza Makuta was reached. Here they were received as though they had been powerful, armed invaders, rather than two unarmed and wearied travellers, bearing a message of peace. A furious crowd, armed with sticks, cutlasses, muskets, big stones, and horrid knives, swept out of the town and danced round their intended victims. The attack began; defence was impossible; there was nothing for it but to run for dear life, though even then escape seemed hopeless. Mr. Comber was wounded in the back by a rough slug; still he was able to gather himself together and continue the retreat. The chase was kept up for fully five miles, but as darkness came on the pursuers fell behind, and, weary and wounded, the two missionaries at last reached the shelter of a friendly town; here a litter was procured, and in three days the little band was safely home at San Salvador. It was a hairbreadth escape; surely the wrath of man was restrained by a Divine hand, for nothing would

have been easier than for these infuriated savages to have brought their work to a fatal issue.

Even still the missionaries did not for a moment relinquish their purpose of reaching Stanley Pool. In January, 1881, after prolonged conference, two expeditions were organised; Comber and Hartland were once more to venture upon the Makuta road, and Crudgington and Bentley were to travel *viâ* Vivi, and the north bank of the Congo River. The attempt to reach Makuta failed through the desertion of the carriers, but Crudgington and Bentley, after a stiff march of twenty-one days from Vivi, to their unspeakable delight, reached Stanley Pool in safety. They crossed its western end, meeting with receptions both friendly and hostile. Later they arrived at Mr. Stanley's camp. The great traveller received them with no little kindness, and had them conveyed down the river. By the beginning of March they were back again at Vivi, having been preserved in perfect health and safety during their journey.

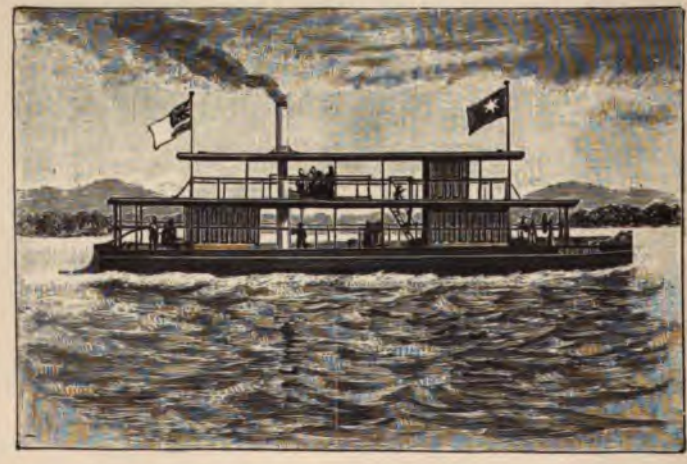
After this success Mr. Crudgington was despatched home to consult with the Committee as to the future of the Mission. These journeys home were, in no sense, waste of time; they not only did something to reinvigorate the health of the men, they tended to keep both the Committee and the churches in touch with the work, so that from its commencement it has enjoyed, in a very special degree, the personal sympathy of those who have supported it.

It was resolved further to strengthen the missionary staff by the addition of six men, and to establish a chain of stations on the north bank of the Congo River. Later, this latter decision was altered; it was found to be more convenient for the purposes of intercommunication that the stations should be located on the southern bank. By the close of 1882 the following stations had been partially established: Manyanga (lately transferred to Wathen), Bayneston (later relinquished), Underhill, and finally Arthington, on the Pool itself. All these stations had a forward look; whilst it was hoped that each of them would become centres of evangelical effort in the districts in which they were placed, yet they were also intended to be links in a series which was to extend far beyond Stanley Pool into the heart of the interior.

### THE S.S. "PEACE."

But if this great idea were ever even to approach accomplishment, a steamer was necessary, for the purposes both of exploration and of transport. And here, again, the Society became deeply indebted to

THE S.S. "PEACE" ON THE SLIPS.



THE S.S. "GOODWILL."

Mr. Arthington, of Leeds, who, anticipating their need, offered £1,000 towards the first cost of the proposed vessel, and £3,000 as an endowment fund for its maintenance. Mr. Grenfell, who had intimate knowledge of the situation, and some acquaintance with engineering, came home to superintend the construction of a vessel, which should combine light draught, handiness, and stowage accommodation. Admirably seconded by Messrs. Thorneycroft, of Chiswick, the steamer *Peace* was built under his directions. She drew but twelve inches of water, and was capable of steaming some ten miles an hour, speed being of less consequence than a low consumption of fuel. After her completion and inspection, she was taken to pieces, and packed away on board the African mail steamer at Liverpool. Mr. Grenfell took out with him Mr. W. H. Doke, a student of Regent's Park College, who had a special knowledge of the machinery of the little vessel, and who rejoiced exceedingly that, at last, his long-cherished desire to be a missionary to Africa was about to be accomplished. Alas! with him the sun set ere it was day. He had scarcely landed, and put his hand to the work of unlading the various sections of the *Peace*, before the fatal fever seized him, and within three weeks of his landing he was gone. It was a staggering blow, sorely trying faith and courage both at home and on the field.*

It was the prelude of many another stroke. John S. Hartland, who had already done such excellent work, and won a place in all hearts, soon followed Mr. Doke. Later, Harry Butcher, who had helped to nurse Mr. Hartland, succumbed to repeated malarial attacks. But this was not all. At the close of 1883 Mr. Hartley, a Scotchman, taking with him two mechanics, was sent out to assist Mr. Grenfell in the reconstruction of the *Peace*. Arriving on the river, and

---

* Since the major part of these pages was written, Messrs. Thorneycroft have constructed a new steamer for the Society, which will in due course be placed on the waters of the Upper Congo. This boat, the *Goodwill*, is built on the same main lines as the *Peace*, but is much larger, being 84 feet long as against 70 feet, and 13 feet beam as against 10 feet 6 inches. This enlarged size doubles her carrying capacity, and will add greatly to the comfort of the missionaries, who may sometimes have to spend many consecutive days on board.

The possession of two boats on the river will bring the various stations of the Society into closer touch with one another than has hitherto been possible; it will materially lessen health risks, and will make the work of evangelisation more easy.

anxious to get to work, the little party hurried forward, without taking those precautions, both as to rest and clothing, which the insidious nature of the climate demands; as a consequence, they arrived at Manyanga with fever already well developed. In spite of every effort on the part of the missionaries on the spot, one after another of the new comers slipped away, until all were dead. Thus it seemed as if the little vessel, which was to be a pioneer of good tidings, were to be baptized in tears for the dead.

Still, the work of reconstruction went on. Relying largely upon native helpers trained by himself, Mr. Grenfell slowly got the vessel together, and at last, to the great joy of the Mission staff, she slid from her cradle into the waters of the Congo. Her first trial trip was a voyage taken up the river by Messrs. Comber and Grenfell. They went as far as a point half way between Stanley Pool and Stanley Falls. This was but the first of a series of exploring journeys made in the interests of the Mission. It became evident that the population of the upper river was denser, and, in some respects, more promising than that of the lower. Bolobo, Lukolela, and the district about Ngombe, were visited. Many were the shocking spectacles which the travellers had to witness; drunkenness, immorality, and horrid cruelty abounded; human life was of little account, and was sacrificed upon the most trifling pretext. Only men who were strong in their faith in God could look with hope upon peoples who united the savage passions of undisciplined men with the tastes of a little child; murderers and adulterers being pleased with a tin canister, a bit of looking glass, or a string of beads. But, believing in God, our brethren steadily believed in man also, and saw in these degraded populations a glorious field for the redemption that is in Christ Jesus.

### MR. GRENFELL DISCOVERS THE MOBANGI.

Later, Mr. Grenfell explored the Mobangi River, which falls into the Congo on its right bank, at a point nearly opposite the Congo State Station of Equatorville. He found it navigable for over 400 miles, and populous on both shores. Later still, he ascended the great Lulanga River, and the Kasai. Nor did he cease his journeys until he had been able to map out with some detail the Congo itself and its various affluents, making careful notes of the types of people to be met with, and the various points of advantage for mission work.

Here and there faint murmurs of discontent were heard at home about this employment of the *Peace* for the purposes of discovery;

indeed, in some quarters it was bluntly said that we were a missionary organisation, and not a branch of the Royal Geographical Society; that our purpose was not to make maps, but to save men. The answer to this charge is complete. If our work in Africa were to be conducted on a hand-to-mouth policy, men being put down where immediate opportunity offered, without any reference to the future or to other localities, then the criticism might have been just. But the Mission has been conducted in the hopes of its permanence, and the stations had to be chosen with a careful regard not only to the advantages of any particular position, but also to its fitness for forming part of a larger scheme. We have sought, in a humble way, to possess the land strategically, so that we may use such powers as we have to the very best advantage; and this could not be done until the entire field had been surveyed. Hence the pioneering work done by the *Peace*, mainly under Mr. Grenfell's direction, has been of priceless service to the successful establishment of the Mission, and has saved us to a great degree from the misery of making useless experiments, and wasting both treasure and life.

Sir Francis de Winton (late Administrator-General of the Congo Free State)—than whom no one could possibly be more competent to judge—speaking of Mr. Grenfell, has said: "Let us hope that Mr. Grenfell may be allowed to finish this all important work (of exploration) for the future of Africa; for in addition to his high merits as an explorer, he is an earnest, large-minded, devout Christian missionary, . . loved by all, and trusted by all, a true Christian pioneer."

But to resume. By the middle of 1886 the Mission had become fully established at San Salvador, and stations had been planted (as we have seen) at Underhill, at Bayneston (later relinquished), at Wathen, and on Stanley Pool; but

THE LOSSES BY DEATH

had been grievously heavy. Dr. Sidney Comber, Alexander Cowe, W. F. Cottingham, John Hartland, Andrew Cruickshanks, and David Macmillan had been taken from the field; it was as though every step forward cost a man. In the year 1887 the mortality amongst the missionary staff reached its highest point; we may call it sadly the black year. F. C. Darling and J. H. Shindler died in March; Miss Spearing in April; H. G. Whitley and J. E. Biggs in August; and Thomas Comber, one of the original pioneers of the Mission, died at sea, off Banana, in June. It cannot be said that all these deaths were due to the

climate; but coming fast one upon another, they caused an almost hopeless feeling—not on the field, there was no faltering there—but at home.

Both the Committee in England, as well as the missionaries on the spot, felt the sad and almost intolerable burden of this cruel mortality. The best possible advice was obtained; details of the various cases of illness as they occurred were forwarded home for the consideration of professional men, who had made fevers a speciality. And what was of equal importance, strenuous efforts were made to improve the sanitary conditions under which missionaries had to do their work. Gradually experience has been gained, and the members of the Mission staff have learned more fully the various small precautions, both as to personal habits and methods of work, which tend to lessen the frequency of attacks of fever, and to alleviate the severity of them when they come. Kind friends in England supplied the stations with well-furnished medicine chests, and those comforts which in such a climate become a necessity. Whilst, by these means, mortality has been greatly lessened, shall we deplore as wholly useless waste, losses that have been sad indeed? There is another side, says a notable teacher, himself too soon cut off from his work:—"For you and me the rule of life is prudence; . . . and yet if life were all prudence, it would be intolerable. If passionate generosity ceased to exist, if the realisation of impracticable ideals were never attempted, if nothing were done but what sober men thought likely to succeed, if there were no glory of golden sunsets at the end of our gloomy days, if there were no seeming waste of fragrance and blossom on the hedgerows of our weary roads, this dull sad life of ours would be a burden we could hardly bear. And what the sunset is to a grey and leaden sky, what summer flowers are to the common prose of a country side, all that and more, more perfect in its poetry and more profound in its meaning, are such lives as those which have passed away to your lives and mine."

In the Fall of 1886 a disastrous fire broke out at Arthington, destroying goods to the value of £3,000. This sudden catastrophe called forth the liberality of the churches, the entire loss was made good; and, what was equally important, it brought about the erection of substantial buildings of brick and iron at the stations, in place of the easily built, but inflammable structures hitherto in use. In spite of this disaster, the work of the Mission was steadily pushed forward.

CUTTING A WAY THROUGH JUNGLE GRASS.

## NEW STATIONS.

In November, 1886, a new station was opened at Lukolela (otherwise called Liverpool Station), a spot above Stanley Pool, and some six hundred miles from the coast. This was the first station on the upper river, and its formation was a distinct step forward. Here the brethren passed through a Robinson Crusoe-like experience; they had to begin at the very beginning, clear a space of ground, build a rude hut or two, stake out a garden, put up a wattle fence round the whole location, and at the same time do their best to win the confidence of their native neighbours. These belonged to the Ba-yans; they were of a fine physique, and, on the whole, not unfriendly. Still they found it very difficult to understand why the white man should have come amongst them. You are not Bula-Matadi (*i.e.*, Government people)? they asked. No. You have not come to sell cloth? No. These questions almost exhausted their ideas on the subject. Then who are you, and what have you come for? We have come, they said, to tell you words about God. The medicine chest has been proved to be a great helper in entering into friendly relations with the people; a powerful dose has a curious attraction for them. Little by little their suspicions have worn away; our brethren have had plenty of food, and find they can visit the native towns without let or hindrance. Thus has the tiny taper kindled at Lukolela sent its beams into the darkness, and wild and wicked men, touched into a strange gentleness, have rejoiced in its light.

In the Spring of this same year, 1888, another link was added to the chain of stations on the upper river. Clearing work was undertaken at Bolobo, a spot rather more than half way between Lukolela and the Pool, and by the autumn the preliminaries of station work were well in hand. At this spot the Mission comes into contact with three distinct native tribes. There are the Batende, inland to the eastward, who have been gradually driven from the river by the Bobangi. These latter people, acting as middlemen, have grown wealthy, but with better circumstances has come a decided decadence; they are losing their strength and quality. It would seem that they in their turn are likely to have to give place to the Moie people, who by comparison are more vigorous and simple. All these tribes alike sit in darkness and the shadow of death; all alike indulge in murderous customs and most barbarous cruelty; there can be no hope for them save in that Gospel which carries with it the promise of the life that

positive favour upon the missionaries in the matter. But gradually a better spirit prevailed; it was seen that no harm came to the scholars, and that learning was not a bad thing. The school increased, boys were sent from considerable distances, and a boarding school system became necessary, until, as the reward of patient labours, a large school with a steady attendance and good discipline has been established. The education comprises much religious teaching, and is penetrated with a Christian spirit; no better instrument could be conceived for working abiding good to the rising generation of the San Salvador people. Already the good effects are evident; lads return home with new ideas at work in their minds as to the dignity and worth of honest labour, and with the outline of the Gospel message impressed upon their memories; the missionaries in their itinerant preaching gain through these young people an introduction to the friendly confidence of their audiences, and so obtain a patient hearing in districts where otherwise they would meet hostility or neglect.

Schools have been established at Underhill, at Wathen, at Arthington, and at Bolobo, in which places the wives of the missionaries are very successful in gathering the girls together. As the several stations become more settled, it may reasonably be expected that this branch of mission work will increase; enough has already been accomplished to prove that the Congo children are capable of instruction, and that they steadily improve under it.

### FIRST BAPTISM.

In the early part of 1886 the first baptismal service was held at San Salvador, when William Mantu Parkinson, Mr. Comber's personal attendant, was baptized. This young man had already given many evidences of the reality of his conversion. In process of time a church was formed, in which, under the superintendence of the missionaries, the native Christians have been encouraged to rely mainly upon their own resources, both for the order of the little community and for the support of its worship. These San Salvador Christians have already understood that it is their duty to proclaim to their heathen neighbours and friends the message of life. Some of the converts have been organised into preaching bands, and in this way villages in the surrounding districts have been regularly visited. In these evangelising labours the senior boys in the school have assisted, volunteering their services as teachers of the children, whilst the older people have been addressed by the preachers. This is as it should be;

for when without fee or reward the African tells his brother of the love of Christ, and out of his own experience sets to his seal that God is true, then a new sense of reality is imparted to the Gospel. It can no longer be felt that Christianity is exclusively the white man's religion, but rather that it belongs to all the children of men.

At the close of 1886 and the opening months of 1887, San Salvador was visited by a great awakening of the spirit of religious inquiry; after seven years of patient labour, it seemed as though the time of harvest had come. The preaching services, and the meetings for the exposition of Scripture and for prayer, were very largely attended, and many seemed deeply impressed. The brethren acted with great wisdom; keeping the movement well in hand, they were content to rely upon the attraction of the plain, earnest preaching of the Gospel and personal conferences with individuals, neither over-pressing nor yet repelling those who desired to make a confession of faith. After most careful sifting of the mass there remained nearly two hundred persons who gave evidence that they were either trusting in Christ or sincerely seeking for Him. They had heard in their own tongue the wonderful works of God, and they were ready to respond to the great appeal.

Whilst thus the work was developed at San Salvador, the river stations in a lesser degree felt the breath of a new life. There have been baptisms at Underhill, Arthington, and Bolobo, and a church has been formed at Wathen. Both there and at Bolobo the boys of the schools have emulated the good example of San Salvador, and, accompanying the evangelists in their visits to the districts surrounding the stations, have taught the children what they themselves have so lately acquired.

### CHARACTER OF CONVERTS.

Perhaps it will be asked, What is the quality of the converts; upon what evidences do the missionaries rely? It would be unreasonable to demand from these people a large knowledge of Christian doctrine, or to expect that their experience should be after the exact pattern that we may approve. What is looked for, and what is found, is personal love to the Lord Jesus Christ, and a life which strives after truth, purity, and goodness. Thank God, here these native Christians have given in many cases delightful evidence that they are born from above. They have gradually parted with superstitions that were dear to them as life; they have begun to love their enemies, and to do good

to those that despitefully use them; they have carried their cross bravely, and in the simplicity and directness of their faith they might put to shame some who proudly consider themselves the children of all the Christian centuries.

Besides such facts as these, every missionary of any length of sojourn can tell of manners softened, blood feuds healed, rays of light breaking in upon heathen hearts, and deaths which have not seemed wholly a going forth into the darkness, but rather a translation into the day. And more impalpable, yet not less real, gentle influences have been exerted by Christian lives which prepare the soil for the seed of the Word as nothing else can do. All these things are so many evidences that labour and tears and precious lives have not been expended in vain.

Here this account must end, but the work goes forward. These pages give a glimpse of Christian activities which, after all, are but the laying of the foundations; the building yet remains to be erected; in due time it shall rise, if God helps us and we are faithful.

In the foregoing narrative much might have been told that fails to find record, and it may well be that what has been omitted was every whit as important as what has been related. The writer has had to use his judgment, remembering that his purpose was to catch the ear of busy men, impatient of a detailed story. It is comforting to remember that every good deed, like every good doer, lives unto God; nothing is forgotten of Him.

The language of exaggeration has been studiously avoided; it has been felt that the facts that had to be handled were wonderful in themselves, and it would have been grievously to wrong them if they had been tricked out in large phrases, or smoothed over with a meretricious gloss; there is no need to paint the rose, or to prop up the great heavens lest they fall. Let the facts be known just as they are; inquiry is courted, for inquiry means interest, and in this case interest must mean sympathy and support.

The African Mission is an example of that vicarious principle that governs the world. Christian England is called upon to bear the burden of repairing the injury which England ungodly, or at least grossly thoughtless, wrought in Africa a century or more ago, and it becomes her to be as energetic in propagating the Gospel as she was then in driving the slave trade. Surely we shall not murmur if in this matter we have to bear one another's burdens and so fulfil the law of Christ.

It were vain to attempt to forecast the future of this Mission; if

it is to advance, then the sense, the courage, and the devotion that have so signally characterised the past, must not fail it in the years that are to come. With these, and with a Divine message on the lips, and Divine grace in heart and life, we may confidently look for great things in the future—a reaping time that shall make us forget the sorrows and losses that went before. Many problems, social, political, and religious, will present themselves, but, if only God be with us, we shall be equal to them all.

### THE DUTY OF THE CHURCHES

is plain; no work was ever undertaken with a clearer note of approval on their part than this. Our sisters and brethren have gone out to the Congo because we asked God to give us labourers for this service, and He has answered our prayer. To look back now, and withdraw the hand from the plough, would be to prove ourselves unfit for the Kingdom of God. We cannot draw back, nor would we if we could, for our hope is sure. A great writer somewhere relates his dream. He says he beheld the gods of the heathen world banqueting together; they pledged one another in the lordly wine cup, and thought that all the world lay at their feet. Presently one came in, his face marred more than any man, and his form than the sons of men; he came all unattended and unadorned, bearing not a sceptre, but a cross. He cast this cross upon the table, and, lo! the lusty lords grew pale; they became as ghosts, and, spectre-like, dissolved into the thin air; the cross conquered all. So it shall be; our hope for Africa lies there; Christ shall spoil all opposing powers, triumphing over them in His Cross. To us it is given to prepare the way of the Lord, and to make His paths straight. It is enough, let us go and do it.

# NARY SOCIETY.

# THE WEST INDIES.

BY THE REV. DAVID JONATHAN EAST.

# THE WEST INDIES.

IN the operations of the Baptist Missionary Society in the West Indies, Jamaica is the central point. The West Indian Mission comprises the Bahamas, San Domingo, Hayti, and Trinidad. All except the last stand in close relation to Jamaica. We shall, therefore, do no injustice to them, especially considering the magnitude of the work and the successes which have been achieved in Jamaica, if we dwell at greatest length on the labours of the Baptist Missionary Society in that island. We venture to speak of

### JAMAICA AS THE QUEEN OF THE CARRIBEAN SEA.

With a population of over 600,000, it may claim to be so in comparison with all other British West India islands. That of Barbadoes, the most populous of the Leeward Group, is only 175,000 ; that of Trinidad is less than 184,000 ; while that of all the others, leeward of Jamaica, hardly exceeds 125,000. The writer has laboured for forty years among her sable sons and daughters ; has journeyed round her coasts ; traversed nearly every part of her interior ; ascended most of her loftiest mountains, and well knows her savannahs and her valleys, and, as the result, fully believes that for grand and beautiful scenery she can hardly be surpassed in any part of the world.

Such a country, it will be well understood, affords almost every variety of climate. The salubrity of some of the mountain districts could nowhere be surpassed. The soil is almost everywhere capable of every description of tropical produce. Some districts along the coast indeed are unfavourable to European health ; but even in such, yellow fever is of rare occurrence ; and during forty years' residence we have never known it prevail as an epidemic. Our firm conviction is that the European, no less than the creole, may enjoy a fair share of health in Jamaica, if only the habits of

daily life be accommodated to the differing conditions between a tropical and a temperate region.

In this brief sketch Jamaica must be viewed chiefly under missionary aspects. Some others, however, must be glanced at. And in a few words we must speak of it as

WEALTHY AND ACCURSED.

It is only in the light of the past that its missionary history can be understood and appreciated. Jamaica was once the wealthiest possession of the British Crown. It was the great commercial centre to the Spanish Main and Central America. Port Royal was the grand emporium. Its wealth was untold, and its debaucheries worse than those of Sodom. So it was till the earthquake of 1692 engulphed it, after which its trade and its wealth were transferred to Kingston. The slave trade flourished, negroes were imported in countless numbers, and distributed to cultivate the plantations and estates. The land thus became slave-cursed ; and from its earliest settlement till the Act of Emancipation in 1838, slavery, with all its abominations, demoralised and debased the entire population.

Of what account was all the accumulated wealth of a country under the curse of slavery ? We have no wish to unearth its abominations, or tales of licentiousness might be told which could not be exceeded for their foulness, to say nothing of cruelties, the dread of which tended to deceit and lying in every form. The West India slave, with all the vices and superstitions of his fatherland innate, was transported from Africa into a social condition in which the institution of marriage was almost unknown, a condition in which license was given to the practice of impurities which not only defiled the darkness of night, but defied the openness of day. Amidst these conditions, and against the hostile forces which these presented, it was that the Gospel standard had to be raised by the Christian missionary. Great, therefore, were

THE EARLY STRUGGLES

of the enterprise. Except the Episcopal Church, which was not then a missionary church, the MORAVIANS were the first in the field. In 1732, sixty years before the Baptist Missionary Society was formed, two of their communion were sent forth to the Danish islands of St. Thomas and Santa Cruz. In 1754, ninety years before our Missionary Society commenced its work in Jamaica, the Moravians

sent three missionaries to the island. The beginning of their work was a compromise with slavery, and proved a failure; but from the date of Emancipation it has been crowned with success. The followers of John Wesley were next in the field. Dr. Coke arrived a second time in Jamaica in 1792, the very year of the formation of the Baptist Missionary Society. A chapel was erected in Kingston, which was eventually closed by the city authorities till the year 1815. Yet in the face of persecution, Christian workers continued to prosecute their labours, and for sixty years have gone on to increase and prosper.

The missionary work of the Baptist Missionary Society was also preceded by another evangelistic movement, originating with black and coloured men from America. The most notable of these were GEORGE LISLE and MOSES BAKER, men whose history has yet to be written, which we regretfully omit from lack of space in this brief sketch. It must, however, be said that these good and holy men were to the Baptist Mission in Jamaica what John the Baptist was to the Mission of Christ. Accordingly, when the first Baptist missionaries came, they found a people prepared of the Lord to hail their coming. It was in 1814 that

### THE FIRST BAPTIST MISSIONARY,

John Rowe, landed in Jamaica; but in 1816, after a brief illness, he was called away to the higher service of heaven. His brief labours, however, laid the foundations of the church at Falmouth, a church which, through subsequent years, has proved one of the most prosperous in the island. His short missionary life was one of struggle and conflict with forces avowedly hostile. But the seed sown amid every evil influence proved incorruptible, and cast upon the waters was found after many days.

### IMMEDIATE SUCCESSORS.

The death of their first missionary to the West Indies, so far from being accepted by the Baptist Missionary Society as the signal of defeat, was regarded as a solemn trumpet-call to advance on the territory in which slavery had intrenched itself, with all its cruel and demoralising forces. Between 1816 and 1826 a succession of godly men were sent out. They comprised Compere and Coultart, Kitching and Godden, Joshua Tinson and Thomas Knibb, Phillippo and Phillips, and Thomas Burchell and William Knibb. It was the dawn-

ing of a day of grace and mercy, the sun of which has never set, however dark the clouds which at times have obscured it. Four of these brethren were soon cut off, or broke down in health in the midst of their labours. Yet still the work went on. Missionary stations were established, missionary chapels were erected, missionary churches were organised, and multitudes were added to the Lord. Among the most important were East Queen Street and Hanover Street, Kingston; Spanish Town, Falmouth, Montego Bay, and Savannah la Mar.

In the month of June, 1827, the missionaries met in Kingston, and gave an account of the work of God at the different stations. There were eight churches in the island, numbering 5,246 members. This was the fruit of twelve years of patient toil. The clear increase during the previous six months had been 721. The news of these triumphs of the Cross created the deepest interest in Britain, and still larger reinforcements were sent out to carry forward the work. Our next view will show us

### CHRISTIANITY AND SLAVERY IN CONFLICT.

The pro-slavery party in the island was now mustering its forces; and, as Christianity and slavery came face to face, the antagonism became more and more apparent. Our missionary brethren, strongly as they reprobated the wicked system, were enabled to restrain their indignation. Conscious of their helplessness to change the condition of things, they dared not by word or deed give utterance to the sentiments which were stirring in their breasts. This self-restraint became more imperative as the numbers of their people increased, and their association with the slave population became more close and intimate. It could not, however, be concealed that they were the haters of slavery, and the friends of the slave. They were, therefore, feared and detested by the oppressor. The persecuting spirit ere long showed itself in overt acts and organised schemes. For a time the wrath was kept in check; but it soon vented itself on their helpless flocks; and terrible tales of suffering have been handed down to us.

Between 1827 and 1832, thirteen brethren were added to the mission band; and when the missionaries at Falmouth met to review the labours of the previous year, the clear increase to the churches was nearly 2,000, bringing the total membership up to 10,838.

But a time of trial was at hand, and the work was literally to be tested "so as by fire." The agitation in Great Britain for the abolition of slavery caused the planters to fear that the system was doomed;

and they were eager to embrace any and every pretext to avert its overthrow. Unhappily occasion was given by an insurrection of the slave population, which broke out in the very district in which missionary labour had been most successful.

It is not perhaps surprising that the first thought of the planters was that missionaries were the authors of the rebellion, while in fact they were the last to hear of the intended rising. It was not till the night before a meeting, held to open a newly erected chapel at Salter's Hill, that it came to their knowledge; and at that meeting, and the public services following, their pastors expostulated with the people, deprecating their intentions in the strongest terms, and exposing the delusion they were under, to the effect that "free papers" from the Queen, giving them their liberty, were being withheld from them by their masters; and exhorting them to return quietly to their work. But it was too late. The majority received the remonstrance with sullenness. The spirit of insubordination was deeply rooted. Fires in the interior were already kindled. Slaves on every side were up in arms. Estate houses were in flames. Teash-houses * and cane-mills were being burned to the ground. And far and near the country presented a scene of desolation and ruin.

And now the pro-slavery spirit sought to avenge itself on the missionaries, notwithstanding that they had done all in their power to suppress the rebellious spirit of the slave population. Every effort was made to implicate them. Life was promised to condemned rebels on the scaffold if they would bear testimony against them. But not a tittle of evidence could be obtained. On the contrary, they universally declared that their ministers were free from blame, and that, if they had followed their advice, there would have been no rebellion. Yet their pastors were insulted, arrested, imprisoned, and threatened with death. Knibb and others were dragged before the tribunals and tried as criminals, but only to be fully and honourably acquitted. Mr. Burchell, threatened with assassination, had to escape for his life, and flee to America.

But the spirit of pro-slavery revenge was not appeased. The notorious Church Union was formed, with the avowed object of destroying the chapels, and driving the missionaries from the island. No fewer than twelve of the largest mission chapels, besides mission

* Houses in which the refuse of the canes was stored—a most inflammable material.

houses, were levelled with the ground. The value of the property thus barbarously pulled or burnt down amounted to £23,000 currency, or £14,000 sterling.

During these disturbances memorials were addressed to the Governor without avail. Prayer, to the persecuted missionary, was his tower of strength. And, nothing daunted, it was eventually resolved that Mr. Knibb should proceed to England, to unite with Mr. Burchell in laying the whole case before the Christian public of Great Britain. Accordingly, he and his family sailed from Kingston on Thursday, April 26th, 1833, to inaugurate a new social era in Jamaica, and in the Jamaica Mission, through the wondrous grace and overruling providence of God.

### THE BATTLE OF FREEDOM

had now to be fought in the mother country. The three men, who were evidently set apart by God for this service, were James Mursell Phillippo, Thomas Burchell, and William Knibb. The first campaign in this HOLY WAR, on the part of the Christian missionary, was opened in Spa Fields Chapel, London, at the annual meeting of the Baptist Missionary Society. Mr. Burchell had not reached the metropolis, but Mr. Phillippo and Mr. Knibb were both present. To Mr. Phillippo was assigned the duty of setting forth the missionary aspect of the work. His beautiful and impressive address was a suitable prelude to the thrilling statements, and scathing denunciations, and burning indignation of the succeeding speaker, WILLIAM KNIBB. Having given a harrowing description of slavery, as he himself had come personally in contact with it, he addressed the most impassioned appeals to the crowded audience. In closing he said, "God is the avenger of the oppressed, and the African shall not always be forgotten. I plead on behalf of the widows and orphans of those whose blood has been shed. I plead that the constancy of the negro may be rewarded. I plead in behalf of my brethren in Jamaica, whose hopes are fixed on this meeting. I plead in behalf of their wives and their little ones. I call upon children by the cries of the infant slave, whom I saw flogged on the Macclesfield Estate in Westmoreland. I call upon mothers, by the tender sympathy of their nature. I call upon parents by the blood-stained back of Catherine Williams, who, with a heroism which England has seldom known, preferred a dungeon to the surrender of her honour. I call upon Christians by the lacerated back of William Black of King's Valley, whose back, a

S. M. Phillippo
Thos. Birchall

month after flogging, was not healed. I call upon you all by the sympathies of Jesus. If I fail in arousing your sympathies I will retire from this meeting, and call upon Him who hath made of one blood all nations upon the face of the earth. And if I die without beholding the emancipation of my brethren and sisters in Christ, then, if prayer is permitted in heaven, I will fall at the feet of the Eternal, crying : Lord, open the eyes of Christians in England to see the evil of slavery and to banish it from the earth."

This meeting was decisive. An excitement was created such as nothing could repress. The whole denomination was electrified. The Christian Church and Anti-Slavery societies united in one fixed determination. Public opinion rolled on in one resistless tide, and the fate of slavery was sealed. Large and enthusiastic meetings were held throughout England and Scotland, at which, with wondrous energy, Knibb, and Burchell, and Phillippo stormed the hearts of their countrymen until the Imperial Parliament passed the Act of Emancipation, to come into force on the 1st of August, 1834, on payment of the sum of £20,000,000 to the slaveholder for the manumission of those whom he had held in cruel bondage through successive generations.

But the victory had not been fully won. Chapels and mission houses were in ruins, and must be rebuilt. At length a vote of £6,195 was obtained from the House of Commons in aid of the object, and within an incredibly short space of time £13,000 was added to this sum by the voluntary offerings of an enthusiastic and philanthropic Christian public.

The BATTLE OF FREEDOM was now won, and Knibb and Burchell returned in triumph to the land of their adoption, to renew their toils for the advancement of the Kingdom and patience of Christ amongst the emancipated people of Jamaica.

THE TRIUMPH OF FREEDOM

was celebrated in the island with holy joy. It was the triumph of the Gospel. It was finally accomplished by its missionaries by their exemplary conduct while slavery was rampant, by their patient endurance under its persecuting hate, by the principles of truth and righteousness which proved irresistible, and in the face of which the oppressor could not stand, and by the burning eloquence of men who knew the accursed system in all its horrors. The emancipated slave

gave to God and the Gospel all the praise. So it was that through the lengths and breadths of the land there resounded the angel's song,

"Glory to God in the highest: goodwill towards men."

The subsequent increase of the churches was marvellous. In March, 1837, it was reported that nearly 3,000 souls had been received into church fellowship. There were now 16,820 members, with nearly as many inquirers. The chapels and mission houses which had been ruthlessly destroyed were now being rebuilt. Within a few years noble structures were erected, most of them more spacious than their predecessors: Falmouth, Montego Bay, Salter's Hill, Mount Carey, Shortwood, Bethel Town, Savannah la Mar, Lucia, St. Ann's Bay, Brown's Town, and at other places.

The zenith of this period in the history of the Jamaica Baptist Mission may be said to have been reached in 1842—

THE JUBILEE

of the English Baptist Missionary Society. Jubilee services were held in most of the churches in Jamaica. The first and principal one was at Kettering, in Trelawny, the residence of Mr. Knibb. A rustic booth was erected, 200 feet long and 150 feet broad; and a smaller one for the Sunday-schools. On the 4th of October a juvenile meeting was held which the children of the schools for many miles round attended. From ten to twelve thousand persons came to the meetings of the two following days, which were concluded by the observance of the Lord's Supper by not fewer than 4,000 persons, emancipated children of Africa.

We have now to look back a few years, from the date of the Emancipation Act of 1834, onwards through a succession of events of a different character. The Church is in the wilderness. In Jamaica and in all countries changes, conflicts, seasons of depression and affliction await it. In the world the Church must have tribulation, and we must now turn from the triumphs which have been celebrated to a long succession of TRIALS through which the Baptist churches of Jamaica, in common with those of other denominations, had to pass. The first of these trials arose out of what is known as

THE APPRENTICESHIP SYSTEM,

which marred and threatened to nullify the Act of Emancipation of the Imperial Parliament. The quondam slavemasters endeavoured to

thwart the purpose of the British Legislature, and to perpetuate, under the guise of this system, many of the worst features of the accursed one which had been by law abolished. During the short space of two years 60,000 apprentices received in the aggregate 250,000 lashes and 50,000 other punishments. These were inflicted at the instigation of overseers in places assigned to this purpose, called work-houses; and the semi-slave population were driven almost to desperation. Eventually, however, the Island Legislature, to avoid further interposition on the part of the Imperial Government, took the matter into their own hands, and passed a law to take effect on the 1st of August, 1838, that the African bondsman should be made unconditionally free. Similar laws were passed in other islands; and thus at this date 800,000 men and women had the shackles of slavery broken off; and they and their little ones could alike breathe the sweet air of liberty.

The trials incident to the ill-advised apprenticeship scheme were thus brought to an end; and great were the rejoicings, while the churches were loud in thanksgiving to Almighty God for their deliverance. The assemblies in commemoration of this final coronation of freedom were nearly as large as those on the 1st of August, 1834.

The Kettering Jubilee was in 1842. In 1845 and 1846 death began its work, and there followed a record of

MISSIONARY MORTALITY,

which not only saddened the hearts of all in the Mission circle, but struck consternation into all classes of the community, and was almost as severe a blow to the churches in Great Britain as to those in Jamaica. The first victim was William Knibb himself. Soon after his return from England, in August, 1845, he had a severe bilious attack. Still he continued his labours with determined assiduity. During the last few weeks of his life he was almost constantly engaged. On Sunday, the 9th of November, at Falmouth, he baptized forty-two persons. In the evening he preached his *last* sermon. On the next morning he complained of chilliness, but went to Kettering. On Tuesday he was very unwell. On Wednesday low *typhoid* fever came on. On Friday *yellow* fever of the most malignant type set in; and in a few short hours William Knibb's life, labours, achievements, and sufferings were ended.

The news of this affliction spread with the rapidity of lightning. Every one that heard it repeated it to his neighbours, and it covered all faces with sadness. The remains were conveyed to Falmouth,

followed by a mournful procession. On entering the town persons of all classes joined it. The interment took place on the Sunday morning. When the corpse was carried into the chapel the vast multitude could no longer control their emotions, and they lifted up their voices and wept. In the chapel the address was delivered by Mr. Burchell; at the grave by the Wesleyan minister of the town. The place was indeed a Bochim.

The malignant type of the fever was not without danger to his attendants. His brother missionaries naturally pressed around his dying bed, and scarcely any of them escaped without more or less serious illness. Another victim was marked for death: his beloved friend and co-worker in the cause of emancipation, THOMAS BURCHELL, caught the disease. Returning to Mount Carey in dejected spirits, the worst symptoms soon developed, and his death was hourly looked for. To the surprise of all he rallied, and voyaged to England. But the disease was too deeply seated in his exhausted frame, and, after several alternations, the call of the Master to the upper sanctuary was unmistakable. His dying chamber was visited by Dr. Cox, who testified that it was not a scene of shadow only. His eye evidently discerned the kindling beams of heavenly glory, which he felt himself approaching.

Other deaths soon followed those of these two distinguished leaders of the Baptist missionary host. Among these we may make loving mention of Henry Dutton in 1846, and Benjamin Dexter in 1852. But the procession of departing spirits from the mission-field continued for many years; and though of late, at more distant intervals, it is still extending, and will, until the final consummation, when all God's faithful ones shall be gathered into the joy of the Lord.

At the time of Knibb and Burchell's deaths, there was deep depression on account of the spiritual state of the churches, and ministers were mourning over

THE RELIGIOUS DECLENSION

of many. The accessions to church membership had been large and rapid. Emancipation had revolutionised the state of society. The transition from slavery to freedom was great. The change was believed to be owing to missionary influence. The missionary was the avowed friend of the freedman as he had been of the slave. There was an attraction in his very presence which, to the once slave-bound and oppressed, was irresistible. Numbers were drawn into a

Christian profession and church fellowship by social influences when the spiritual power of the Gospel was not felt. Nor can the missionary be reproached with not having used every precaution to keep unworthy persons out of the churches, the number of exclusions proving their fidelity in the exercise of New Testament discipline. But, amid all, there were multitudes who stood fast in the Lord and adorned the doctrine of God their Saviour.

This occasion of depression to the missionary pastor was sorely aggravated by growing anxieties on account of

CHAPEL DEBTS,

which had been incurred in the erection and enlargement of buildings to meet the wants of increasing congregations. To assist the churches in the removal of these debts, the Missionary Society generously contributed about £6,000, nearly one-third of the amount that was owing. And in 1846, on the visit of the Rev. Joseph Angus and the Rev. C. M. Birrell, through the liberality of Sir Samuel Morton Peto, a further sum of £2,000 was applied to the same object, while other pecuniary burdens were assumed by the Home Committee. The Jamaica churches were thus encouraged to declare their independence of the funds of the Society.

But another severe affliction was approaching, in the visitation which, for the first time, invaded the shores of Jamaica. This was

ASIATIC CHOLERA.

The writer and his family left England in November, 1851, and landed at St. Ann's Bay on the 13th of January, 1852. On stepping ashore the first announcement he received was that this direful pestilence was sweeping over the island. All classes of the community were smitten with terror. It was an awful time. Missionaries hoped the visitation might arouse the careless, the backslider, and the lukewarm Christian. For a while it did. But the effect was only temporary, and ministers were ready to apply to the churches the words of the Almighty to ancient Israel: "Why should you be stricken any more: ye will revolt more and more." Cholera was followed by an epidemic of small-pox; and the two visitations decimated the entire population, reducing the membership of the churches by fully one-tenth.

OTHER CALAMITIES

followed through a long succession of years. There were years of

DROUGHT, during which the crops of the sugar and coffee planter and the provisions of the labourer failed. Labour was lacking; wages were reduced. Debts for imported food were incurred. Poverty and distress stalked through the land. Chapels and schools were thinned. Children and adults must have been without clothing, in some districts, but for the benevolence of British Christians. And ministers and their families were reduced to severest straits consequent upon the diminished offerings of their people.

In other years the south side of the island especially was visited with calamities yet more terrible. In one year there were FLOODS which swept away whole villages, and carried along with them into the sea many of the inhabitants, together with the produce of the soil, and their household goods. In 1880 came a CYCLONE with desolating fury. It raged through most of the eastern parishes, laying waste the whole country through which it passed. The destruction of our Mission property was fearful, a large number of chapels, school-rooms, and residences becoming a ruin all along the line which the cyclone traversed. Under this visitation pastors with their flocks were equal sufferers. It is difficult to say how the Jamaica Mission would have survived the blow had it not been for the generous interposition once more of British Christians. The help, amounting to between £3,000 and £4,000, was administered on a plan which aroused and stimulated the energies and activities of the people; and in almost every district the houses of prayer were rebuilt or repaired.

The furnace of affliction was not without its salutary effect on the spiritual condition of the churches. This was eminently the case during the months preceding that extraordinary movement known as

## THE GREAT REVIVAL.

In 1859-60, Dr. Underhill and the Rev. J. T. Brown visited the West Indies as a deputation from the parent Society. Sympathising with ministers and people in the distressing times through which they were passing, and the many defections which had resulted in the large decrease in church membership, they strongly urged the necessity of earnest and united prayer for the outpouring of the Holy Spirit upon the churches. Already the spirit of prayer had begun to manifest itself, and special meetings were subsequently held at all our missionary stations; and there was a general expectation of showers of blessing.

The first distinctive signs of the Revival movement were at New

Carmel, a Moravian station in Westmoreland. It was a mysterious influence which at first baffled all control. Men and women, old and young, were seized with an overpowering conviction of sinfulness before God. In some cases it came suddenly upon them when alone, by night or by day, in the privacy of their homes as well as in the public assembly. During the excitement the writer visited several of the largest churches in the absence of their pastors in England; among these, Mount Carey and Shortwood. In the morning he was at the latter, a distance of seven miles from the former. The people were thronging the chapel, the rooms adjoining, and the chapel yard. All was excitement. The word preached seemed to touch every fibre of the souls of the assembly. On leaving the pulpit numbers still remained in the chapel, some forming themselves into groups, singing and moving round in circles. Others were lying on the ground in a state of frenzy. Numbers were crying, "What must I do to be saved?" As soon as it was possible Mount Carey had to be visited for the evening service. The same scene of excitement was there. The road to the chapel was thronged, and thrilling cries of confession and penitence greeted our ears on every side. The chapel was filled. The congregation arose to sing. During both singing and prayer there were the strongest manifestations of excited feeling. When the second hymn was sung multitudes were prostrate on the floor. As the tune rose they rose, and as it fell they fell. The preacher looked down in bewilderment upon the mass of frenzied people, wondering how he should control it. The singing over, he shouted at the top of his voice, "Would you like to hear of the work of God at Shortwood?" For he verily believed that God was at work amongst the people. All over the building there were loud shouts of "Yes, Minister! Yes, Minister!" Then he said, "You must be perfectly quiet;" and all was still while he preached the Gospel for nearly an hour. To get out of the chapel he had to pick his way among numbers of "stricken ones" who were lying along the floor. The congregation remained singing and praying till after midnight.

Such was the Revival. As the movement proceeded in some districts it became more and more frenzied, until it degenerated into the wildest excitement. In most churches, however, evils were repressed, and there were fruits of righteousness in unquestionable conversions and reformed lives. At the annual session of the Jamaica Baptist Union, the year preceding the movement, there had been a decrease in church membership of 306, the total number of members having been

a little over 15,000. In 1861 there was a nett increase of 4,422, and a total membership of 20,036. Two years after, indeed, a decrease of 200 members was reported, while about 2,000 of those who had enrolled themselves as inquirers were nowhere to be found. Notwithstanding these defections there was a steady advance, with evidently increased spiritual intelligence, the numbers being 20,676 in membership, with 2,312 inquirers.

The years that followed the revival were years of great trial, social distress, and political agitation. In 1865

THE DISTURBANCES

at Morant Bay marked a new era in Jamaica history. The 11th of October will be ever memorable as the date of the outbreak. On the morning of this day it was evident that popular violence was threatened. Mobs were seen to be assembling; the police station was attacked, and such arms and ammunition as it contained were captured. Crowds gathered before the Court House where the magistrates were sitting. In front of the building a company of Volunteers were drawn up. This was assailed by the mob. The Riot Act was read. The Volunteers fired upon the populace. The volley was returned. The number killed by the rioters, including the magistrates, was twenty-six. The suppression of the riot was justifiable; and it was crushed in THREE DAYS. But martial law, which had been declared, was kept in force for nearly THREE WEEKS, during which fire and slaughter spread terror on every hand. Whole villages were burnt; the peasantry were slaughtered indiscriminately by the soldiery. The Report of the Royal Commission gives the number killed at 439; the number of dwellings destroyed at 1,000; and the number cruelly flogged at 600. On the most flimsy pretexts men and women were hung, and others were flogged, some, even women, with "pianoforte wire" twisted into the thongs which were used. Among those who were hung was George William Gordon, whose execution was declared by the Lord Chief Justice of England to have taken place on insufficient evidence, and, in point of fact, was a judicial murder.

Much, indeed, of the discontent, which in the outbreak at Morant Bay so fiercely expressed itself, must be laid at the door of our Island Executive, in the unwise policy, in relation to the people, which had been pursued. Dr. Underhill had written a letter to Mr. Cardwell, the English Colonial Secretary, setting forth the grievances of the people, the circulation of which was supposed to have increased the

agitation of the already agitated minds of the working population of the eastern parishes. But, however this may have been the case, Dr. Underhill was certainly not responsible for it. It was the Colonial Secretary, and not Dr. Underhill, that sent the letter out to Jamaica; and it was the Governor of Jamaica, and not Dr. Underhill, that printed and circulated it in the island; while it was the island newspapers, and not Dr. Underhill, that gave it to the general public. The excitement created by it was mainly due to the circumstances of its publication. It came out under cover of a despatch from the Colonial Office, and it was made the basis of an unofficial inquiry by the Governor to Custodes of parishes and other magistrates, to the Bishop and his clergy, and to the ministers of the several religious denominations through their official organs. If, therefore, the excitement which this document is thought to have created contributed to the disasters which followed, the responsibility lay at the door, not of Dr. Underhill, but of our Colonial Government.

During these eventful months all manner of slanders were heaped upon Baptist missionaries, charging them with being aiders and abettors, if not the actual authors of the "rebellion." But, it will suffice to say, that on the return of Sir Henry Storks to England, who had been sent out by the Queen as President of a Commission of Inquiry into the facts and causes of the Morant Bay disturbances, His Excellency volunteered to meet the Committee of the Baptist Missionary Society, to assure its members that their agents were absolutely blameless, and to commend them to the confidence of their friends and supporters as among the most loyal and zealous co-operators with Her Majesty's Government in the interests of peace and good order.

Amid the agitations of the hour, the Old House of Assembly was panic-stricken; and at length, moved by the alarmed Governor, agreed to "immolate itself on the altar of patriotism," and to put an end to its own existence, leaving it to the pleasure of the Queen to frame a New Constitution. The outcome of this was to constitute Jamaica a Crown Colony. After the departure of the Royal Commissioners, who had been sent out by the British Government to investigate the facts of the Morant Bay disturbances, Sir John Peter Grant was appointed Governor of Jamaica under the New Constitution. At once sweeping reforms were made in every department of the State; and eventually, among other measures, an Act was passed by the Legislative Council abolishing all State endowments of religion, and freeing the

Episcopal Church from all State trammels and control. At the same time, His Excellency inaugurated a scheme for promoting popular education by Government grants in aid to elementary schools of every religious denomination willing to accept them. A new era was now begun in all relations, religious and social. From this we may date

THE FORWARD MOVEMENT

in the Jamaica Baptist Mission, which, with many fluctuations and occasional reactions, has marked it. Without entering into details, we may from this period report its progress in a more summary way.

An impetus had been given to the affairs of the Colony such as had not been known since the first years of Emancipation. Trade and commerce revived. The planter has gradually had his eyes opened to see that the soil is capable of producing other products besides sugar and rum. New industries have sprung up, and a fruit trade has been established which, at this date, amounts in annual value to a quarter of a million sterling, more than compensating for any decline in the old staples of the country. Gaslight has been inaugurated in the streets of Kingston. Still more recently, chapels and churches, with an increasing number of dwelling-houses, have begun to be illuminated by electric lamps. Railways are being extended, tramcars are running along the streets, telegraph wires are stretching along the highways from town to town; the telephone communicates its messages from store to store, and from one public building to another; and coasting steamers are fortnightly going round the island.

In this onward progress popular education and church prosperity have shared. To the Episcopal Church disestablishment has proved an unspeakable blessing. The adherents of all Christian communions have multiplied. The various denominations now number a total membership of over 105,000, with about 10,000 catechumens or inquirers, nearly 60,000 Sunday scholars, and churches and chapels over 500, providing accommodation for 200,000 persons.

The numerical progress of the churches of the Jamaica Baptist Mission will be seen from the following statistics taken from the annual reports of the Union :—

A GROUP OF JAMAICA MINISTERS.

| | Membership. | Inquirers. |
|---|---|---|
| 1869 ... ... | 19,677 ... ... | ... 2,183 |
| 1876 ... ... | 19,989 ... ... | ... 3,458 |
| 1880 ... ... | 26,212 ... ... | ... 4,970 |
| 1887 ... ... | 32,342 ... ... | ... 4,937 |
| 1888 ... ... | 32,894 ... ... | ... 4,950 |
| 1890 ... ... | 34,894 ... ... | ... 5,852 |

These churches, as has been seen, are entirely self-supporting. We have no means of ascertaining the exact amount raised for the support of their pastors. But we are certainly within the mark in setting it down at from £6,000 to £7,000 annually. From the date of Emancipation the churches have been eminently missionary churches, in the spirit which they have exemplified, and in the efforts which have been put forth. The AFRICAN MISSION of the parent Society was commenced in response to the earnest appeals of Jamaica Christians, who were no sooner set free from the bondage of slavery than they began to cry and pray for the salvation of their fatherland. At an early date they formed a Missionary Society of their own, the funds of which have shown a progressive increase in proportion to the numerical increase of the churches. In 1852 the income barely exceeded £300 ; in 1869 it was £1,270 ; in 1872 it was £1,737 ; in 1887 it was £2,695 ; and in 1890 it was £2,970. The operations of the Jamaica Baptist Missionary Society were at first confined to one or two home missionary stations in one parish, and partial provision of the current expenditure of Calabar College. It now not only contributes about £400 per annum to the latter, but its Home Mission agents are working in St. Elizabeth, Trelawny, St. Thomas in the East, and Portland ; and its Foreign Missions in Cuba, Hayti, Costa Rica, and Honduras. It also sends an annual contribution to the funds of the English Society in aid of its Missions to Africa.

The churches have also their Day School and Sunday School societies. No missionary station is considered complete without its day school. According to the returns for 1890, there were 209 such schools in connection with our Jamaica Baptist congregations, the majority under Government inspection, receiving grants in aid for the secular education imparted, leaving the teacher and manager free to give religious instruction without dictation or hindrance. In no Baptist school is sectarian teaching allowed. The teaching is uniformly on the basis of the British and Foreign School Society.

According to the Sunday School Reports for 1890 there are, in connection with churches, 175 schools with 28,364 scholars and 2,499 teachers, showing an increase on the preceding year of 8 schools and 170 teachers.

The most important development of church life in our Baptist Mission was doubtless the establishment of

CALABAR COLLEGE

for the education and training of a NATIVE MINISTRY. This was indeed a bold proceeding among a people of a barbarous race, just emerging from slavery, and speaks much for the faith and courage of its founders. By many not only was it judged to be inexpedient, but it was strongly deprecated and opposed. In the face of all the difficulties, however, which have been encountered, the project has been successful, and its strongest opponents have practically acknowledged its wisdom by copying its example.

The battle of freedom having been won, the men who had been foremost in achieving the victory, and those who became co-workers with them, considered how an agency could be provided to meet the spiritual wants of the churches they had gathered. It seemed vain to expect that ministers and teachers could be found in Great Britain in perpetuity to supply them; and it appeared most natural and Scriptural to look to the churches themselves to supply the need. The subject was submitted to the earnest consideration of the Committee of the Baptist Missionary Society in England. At length a property at Calabar, near Rio Bueno, on the north side of the island, was purchased, on which a mission house belonging to the church at Rio Bueno already stood. The purchase was effected and buildings for the accommodation of *ten* students, with the requisite out-offices, were erected at the cost of the Society out of the JUBILEE FUND of 1842; the Society also assuming the responsibility of appointing the president and providing his salary.

The first president was the Rev. Joshua Tinson, an able and scholarly man, who, along with the pastoral oversight of two important mission stations, had for some years done good educational work in Kingston by conducting a classical school, the benefits of which some of the most eminent men in the Colony were proud in after years to acknowledge. The College was opened in the month of October, 1843, with a complement of men, only a small proportion of whom were subsequently found suitable for ministerial work, although some

of these laboured for many years as efficient day-school teachers and assistant preachers. For seven years Mr. Tinson was spared to labour, and had the satisfaction of seeing the result of his ability and faithfulness in the usefulness of several who became efficient pastors of churches. In his fifty-seventh year, after thirty-five years' missionary service, he entered into rest.

In January, 1852, Mr. Tinson was succeeded by the writer* of this sketch, then pastor of the church at Waltham Abbey. The new president had, from his earliest acquaintance with Christian Missions, cherished strong convictions with reference to native agency in carrying them forward ; and in the strength of these convictions he entered on the sphere to which he believed God had called him. He sat down in the College library with FOUR STUDENTS, to whom two others were soon added. It was not long before he felt that the Society was hardly justified in keeping up the Institution for so small a number. It soon, however, became evident that the teacher's office was only second in importance to that of the minister's ; and that the day schools of our mission stations were as much in need of the one as of the other. After the first year's residence, therefore, measures were taken for adding a normal school department to that of the theological. The missionaries in annual assembly favoured the movement, and eventually the addition was made. Subsequently the Institution on its enlarged basis was removed to Kingston. To effect the removal, and erect the buildings required, the president, during a visit to England in 1867-8, collected a fund amounting to £1,300 for the object. Other buildings have since been erected by funds voted by the Baptist Missionary Society. There are now the Students' Hall, comprising library with upwards of 2,000 volumes, and spacious classrooms, dining-room, rooms for study, and dormitories for the comfortable accommodation of from thirty to forty young men. During 1891 there were twenty-six normal school students and eight theological students in residence—making a total of thirty-four, instead of four with which the present president commenced his labours. There are also three residences—one for the president, one for the classical, and one for the normal school tutor. Since the College has been opened, about sixty ministers and about one hundred teachers have passed through it. Between twenty and thirty native

* Rev. D. J. East is the author of a work on Western Africa and other publications.

ministers are pastors of Jamaica churches; two are missionaries in Africa; two (recently three) in Hayti; one in Cuba; three in Turks Island, the Caicos, and San Domingo; and five in the United States of America. These are all natives of Jamaica, most of them *black men*. And at the annual meetings of the Jamaica Baptist Union they may be seen sitting side by side on terms of perfect equality with their European brethren, distinctions of colour having no recognition in our Jamaica church assemblies.

It will thus be seen that the College includes three departments: the theological for the training and education of missionaries; the normal school for the training of teachers; and a model day school, as a practising ground for the latter. The work is done by three tutors, with an assistant in the normal school classes, and a master in the day school, numbering 200 children. These are the present writer as president; the Rev. Jas. Balfour, M.A., classical tutor; normal school tutor, with an assistant; and Mr. T. B. Stephenson, schoolmaster. The appointment of the tutors is with the English Baptist Missionary Society, which provides for their support, and for the erection and structural repairs of the College buildings; the board and residence of the students, and the salaries of the assistant normal school tutor and day school teacher, are in part provided for by the Jamaica churches, by an annual grant from the Dendy Trust Fund, and friends of education; and in the normal school department in part by grants in aid from Government, and an annual grant from the trustees of the Taylor Trust Fund in England.

## OTHER WEST INDIA MISSIONS.

BESIDES Jamaica, the West India Missions of the Baptist Missionary Society include the Bahama Group, including Turks Island, the Caicos Islands, and across the sea to the south side of San Domingo, and the north side of Hayti, British Honduras, and Trinidad.

Each of these has its peculiarities, with much that is common to all. San Domingo and Hayti differ widely from the others. The former, once a possession of Spain, has a Spanish-speaking population; the latter, formerly a possession of France, has a French-speaking population. Both are now independent republics, subject to frequent revolutions, having passed through almost every variety of political and

THE CALABAR COLLEGE, KINGSTON, JAMAICA.

constitutional change. All the others are British possessions, speaking the English language. In race, the vast majority of the inhabitants in each are of African descent, and until recent years were under the yoke of slavery. In San Domingo and Hayti the blacks revolted from their masters, fought out their freedom, and constituted independent governments, which, notwithstanding a succession of bloody conflicts in civil war, they still maintain. Both republics exist in the same island, their frontiers interlacing with little disturbance to each other. The people of both are Romanists in religion, though, in both, Protestant missionaries are freely tolerated.

The story of slavery, with its cruelties and abominations in Jamaica, having been sketched, need not be repeated, for it is the same wherever the accursed system prevails. That of its abolition in the two Black Republics, and how the battle of freedom was fought and won, must be sought in a wider page. It remains in the few pages allotted to us in this Centenary volume briefly to sketch, chiefly under their religious aspects, the rise and progress of West India Missions other than that of Jamaica, which the Baptist Missionary Society has originated.

### THE BAHAMAS MISSION

was begun in 1833. The success of missionary operations has been secured under conditions of peculiar difficulty. The islands forming the group are very numerous, accessible only through dangerous channels, subject to violent storms, and at times absolutely unnavigable. Some of them are very remote from each other. The Turks Islands are 450 miles from New Providence, the largest of the group. In former times, prior to the erection of lighthouses, and other indicators of marine dangers, wrecks were of constant occurrence in the perilous seas in which the islands stand ; and the inhabitants were largely employed either in the rescue of the stranded ships or in bringing the cargoes to the shore of those that had been irretrievably wrecked. This labour was recompensed by the *salvage* to which the people so engaged had a legal claim. To them, therefore, a wreck was a "godsend," and often enriched them so that they could for a while sit down in idleness without the stimulus of necessity to labour. It thus became more their interest to leave vessels to become wrecks than to save them. The writer remembers being half amused, when on his visit to Turks Island, at the hesitancy with which two men from one of the Caicos Islands answered his question, somewhat mischievously put, "Do you ever pray for a wreck?" Anyhow the inhabitants had

the reputation of being *wreckers* rather than rescuers. On the whole the occupation was demoralising, tempting the community to rejoice in shipping misfortune as a means of subsistence. Happily this state of things now hardly exists, and the people are learning to live by honest industry, although in the Caicos Islands indolence and the lack of thrift still characterise the inhabitants. In the larger islands, however, great social progress has been made, and in the principal ones of the Bahama group tropical fruits are being cultivated for the American market, and, recently the cultivation of sisal hemp promises to make them among the richest of our West India possessions.

Another important industry in one of the largest of the Bahama group—Inagua—which is fifty-four miles long and fifteen broad, consists in the production of salt. This industry forms the principal occupation and support of the inhabitants of Grand Turk and several of the islands adjacent to it. In these islands nearly all the people, with the exception of a few fishermen, are salt-rakers, or dependent on the sale and shipment of salt. Salt-water for evaporation is mostly obtained from the sea through channels, guarded by sluices for letting in or shutting off the water. The only evaporating agent is the sun. In some of these salt-islands the evaporating pans, or ponds of salt-water, spread over the greater portion of the levels, with roads between them, just as there might be in a level country between large tracts of meadow-land. When the water has been evaporated, and the sun has hardened the residuum of salt, it is raked and piled into hillocks, which, with the white glistening appearance sparkling in the sunlight amongst the ponds in which the evaporating process is still going on, present a very remarkable, and not unpicturesque, appearance.

The religious profession of the inhabitants of New Providence, of which Nassau is the capital, had considerable influence with the Baptist Missionary Society in its choice as a mission-field, but, at the same time, was the occasion of many difficulties in its commencement. Among a population of between nine and ten thousand there was a considerable number of persons calling themselves Baptists, who traced their religious belief to the exertions of black men brought from the United States at the close of the war of 1813. Communications had been received in Jamaica from them, and a desire expressed to receive further instructions in the Gospel. The Rev. J. Burton, of Kingston, a missionary of long standing, offered to visit them as an agent of the Baptist Missionary Society. The people were in bondage, and

addicted to all the vices of slavery, while little had been done for their religious benefit, and the leaders of the so-called Baptist churches were illiterate—*only one could read.* The people who followed them indulged in many superstitious practices, and paid scant regard to the moral precepts of the Gospel.* Notwithstanding, the members of these imperfect communities hailed Mr. Burton's arrival with gladness, although the first duty of the missionary was to uproot prevailing superstitions and declare to them the grace of God, which taught them that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world. And after several years of devoted labour he was instrumental in laying the foundations of a work which God has eminently blessed. This was followed up by a band of earnest Christian workers, who, in succession, were sent forth by the Society, and around whom the people gathered in increasing numbers.

Among these early labourers in the Bahama Mission, Messrs. Capern, Littlewood, and Rycroft claim special mention. By them, in conjunction with others, almost every island in the Bahamas was visited, and from their lips the Gospel was heard in its fulness and purity. Mr. Capern was at length, after many years of successful labour, broken down in constitutional health, and returned to England beloved and honoured. But he did not long survive. Mr. Littlewood, becoming aged and infirm, was compelled to relinquish his arduous labours. He preferred, however, to remain in the field, rendering occasional service till nearly the close of his life, about two years ago. Mr. Rycroft in later years made choice of Grand Turk as the centre of his work, from which he extended his missionary toils to all the inhabited neighbouring islets. He died at Turks Island venerated and beloved; and was buried in the chapel-yard alongside the remains of his wife, who had been the faithful and loving companion of his missionary toils and travels. A tomb, with substantial iron railings enclosing it, was erected to their memory by an aged deacon of the church. The churches in each of the numerous islands of the group nearest to Nassau are presided over by native pastors, more or less educated for the work. Each church has its own chapel, with one or two or more leaders. The chapels at Nassau, Turks Island, Salt Kay, Bluefields, Kew, and some others are spacious and substantial.

The following statistics will show the numerical progress of the

* Dr. Underhill's "West Indies," p. 473, *et al.*

churches. They include Turks Island, Caicos, and Puerto Plata :—

| Year. | No. of members. |
|---|---|
| 1836 ... ... ... ... ... | 504 |
| 1852 ... ... ... ... ... | 2,740 |
| 1862 ... ... ... ... ... | 2,743 |
| 1879 ... ... ... ... ... | 3,964 |
| 1888 ... ... ... ... ... | 5,089 |

The Rev. Daniel Wilshere reports in 1889 that he had baptized 113 CONVERTS, and that 240 were awaiting baptism in the out-islands. In the Sunday-schools, 3,866 boys and girls. During the ten years of Mr. Wilshere's superintendence thirteen new chapels had been built and paid for, while £5,874 17s. had been contributed for these and other missionary purposes. The churches of the Bahama district number seventy-nine on nineteen islands, with chapel sitting accommodation for 13,020 people.

---

## TURKS ISLAND, CAICOS ISLANDS, AND SAN DOMINGO.

THE Mission to these West India Islands has of late years been entirely separated from that of the Bahamas proper. Indeed, practically it was for many years, having been under the special superintendence of one agent, and wisely so, considering that nearly five hundred miles divided the one branch from the other. Bahamas and the islands adjacent, moreover, were under a separate jurisdiction, both civil and ecclesiastical. The Bishop of the Bahamas is still indeed regarded as the Bishop of the Episcopal churches of Turks Island and the Caicos, but his visits are few and far between, and his influence is almost *nil*. At one time Turks Island and the Caicos had an independent government, although the population did not number more than from three to four thousand souls, and could boast of a governor, a colonial secretary, and a legislative council. In 1873, however, this order of things was changed. Under the new arrangement these islands were annexed to Jamaica as a dependency, and the government is administered by a Commissioner, as chief executive officer, who is the President of the Legislative Board. The Governor of Jamaica has

a supervising power over the local government, and is the medium of communication between the Commissioner and the Colonial Office. The inhabitants of Turks Island came originally from Bermuda, and are a fine independent race of people, remarkable for the neatness of their dress and their dwellings, and for the good English which they speak. They have no direct taxes, the revenue being raised in part by import duties, but chiefly by a royalty imposed as a rent on the salt ponds, once private property, but now leased from the Crown.

Some of the earlier brethren in connection with these Missions were full of holy enterprise, and bent upon their extension. So it was that nearly every island in the Bahamas group had its chapel and a church gathered within its walls. In the same spirit the Mission to Puerto Plata, an important town of San Domingo, and some other places along the coast, were visited from Grand Turk, and missionary labours zealously prosecuted. Mr. Rycroft was the most active worker in this direction, where his name is still a precious memory. The missionary was drawn to San Domingo by the intercourse with it by the people of Grand Turk, who, when employment on their own little island slackened, went over to it, either for purposes of trade or to engage themselves in domestic service. In this way a considerable English community still passes to and fro in the midst of a Spanish-speaking population. And thus the members of the Baptist church at Turks Island have become almost one with the members of the church at Puerto Plata and the small Christian congregations which have been gathered within ten or twelve miles of that town.

All these stations, including those in the Caicos islets, have been, for many years, under the superintendence of one missionary. Mr. Gammon, now of Trinidad, was thus located for thirteen years. In the latter part of the time of his superintendence he was aided by the Rev. Henry Pusey, a theological student of Calabar College; and on Mr. Gammon's removal to Trinidad the sole charge was committed to Mr. Pusey, who, with the help of Mr. Donaldson, another Calabar student as missionary schoolmaster, resident at Puerto Plata, now superintends them.

Mr. Pusey resides at Grand Turk, where he has been chiefly instrumental in the erection of the present chapel, seating about six hundred persons, one of the most substantial buildings in the West Indies, of solid mason work, with a roof well constructed to resist the violent storms that not unfrequently sweep over the island. The year before the writer visited these stations, a hurricane had done fearful

damage to several of the Caicos mission buildings, which Mr. Pusey was manfully endeavouring to rebuild or repair. The chapel at Puerto Plata is a beautiful iron structure, commenced by Mr. Gammon's predecessor, and completed by himself. No missionary sphere is perhaps better provided with places of divine worship, and few are more difficult, as a sphere of labour, than the Caicos Islands.

The elementary education of the Turks and Caicos Islands is provided for by the Government; and where the teachers are Christian men they form a most useful auxiliary to the missionary, rendering as they do gratuitous labour, in addition to their school duties. Several of these have been sent from Jamaica; two from Calabar College.

## HAYTI.

THE Mission of the Baptist Missionary Society was commenced in 1845 at Jacmel, on the south side of the island, by the Rev. E. J. Francis, for some years previously a missionary in Jamaica, and Mr. Flanders, with Miss Harris and Miss Clark, the latter a native of Jamaica, as teachers. The health of Mr. Flanders shortly constrained him to withdraw, and on the 29th of the following July Mr. Francis was called away to his rest. Day and Sunday schools were commenced under the very efficient instruction of Miss Harris, and good congregations were secured. The attendance, however, was very variable. The house might be crowded during the whole service, but the congregation would change in its component parts four or five times. Still, good was done. Gradually a little knot of steadfast hearers was formed, and on the first Sunday in June the first Haytian convert was baptized.

Till the arrival of the Rev. W. H. Webley in February, 1847, Miss Harris conducted public worship, reading a sermon to those who assembled. The girls' school, from which many interesting converts had been drawn, continued in full operation. In 1848 six converts with their friends met before the dawn in the brilliant moonlight, and, after prayers, were baptized into Christ, amid the deep calm of the mountain solitudes. In 1852 a commodious chapel was erected.

Both the town and Mission subsequently sustained a great loss by the breaking up of the boarding-school founded by Miss Harris, and carried on in conjunction with Mrs. Webley and some pious native assistants. Probably one-fourth of the members of the church traced

their conversion to this institution. Evangelistic work was extensively carried on by Mr. Webley, and religious tracts and Bibles were widely distributed.*

This Mission was subsequently transferred to the Jamaica Baptist Missionary Society, under the care of the Rev. George Rowe, of Calabar College. Until the end of 1890 he continued the work amid many trials and discouragements, but with evident tokens of the Divine blessing. His health having broken down he was compelled to return to Jamaica, where he has since become pastor, his medical adviser having prohibited his going back to Hayti.

## BELIZE, HONDURAS.

THE commencement of this Mission in 1834 gave promise of as wide a missionary sphere as could be desired, Belize, the capital of British Honduras, being the key to Spanish territory and the States of Central America. In 1835 Mr. Alexander Henderson was appointed, and reached his destination on the 28th of November. During the first year the congregation at Belize was nearly doubled in number, a day-school was opened, and 100 children were gathered in the Sunday-school. The church had great trials from the defection of some of its members, while in 1836 the settlement was visited by cholera. In 1839 Mr. Philpot, only recently arrived to strengthen the Mission, was removed by death, and Mr. Henderson was left to prosecute it alone. The church, however, in 1842 had increased to 200 members. In 1843 there were four sub-stations, five day-schools, and three Sunday-schools. To strengthen the Mission, two additional agents were appointed by the Society. Dissensions arose. The connection between Mr. Henderson and the Society was dissolved, and eventually the Mission was abandoned. Mr. Henderson, however, continued pastor of the church until his death. The present pastor is the Rev. Chas. Brown, who went from Jamaica, and took charge of the church under the auspices of the Jamaica Baptist Missionary Society. Mr. Brown was for several years pastor of the First Church at Montego Bay. In Belize he is doing a good work.

* For details of this Mission to 1851 we must refer to Dr. Underhill's valuable work on the West Indies.

# TRINIDAD.

THIS wonderful island cannot fail to be an object of deepest interest to all to whom Charles Kingsley's "AT LAST" is familiar, or Dr. Underhill's work on the "West Indies." To these the reader is referred for information on all matters relating to its physical and social characteristics.

It was in 1843 that the attention of the Baptist Missionary Society was directed to it. This was by Mr. George Cowen, a Baptist, who had been for some years an agent of the Mico Charity, but had long wished to be engaged in preaching the Gospel. On the expiration of his engagement with the commissioners of this Charity, Mr. Cowen was accepted as a missionary of the Society. He soon found a few of the Baptist faith and order from America, to whom the intimation of a mission in connection with them was glad tidings. From their previous association with churches or congregations in their native land, they were prepared to unite in Christian fellowship and effort. A small chapel was commenced at Port of Spain, and some three other stations were formed.

One of the chief difficulties was not only the prevalence of Popery, but its combination with the worst forms of African superstition. The missionary, however, was greatly encouraged, for during the first year of his labours he was permitted to baptize twenty persons, the total number of members at all the stations being fifty-one. In response to Mr. Cowen's appeal the Committee, out of the Jubilee Fund, had the satisfaction of purchasing from the trustees of the Mico Charity the school premises, which they were giving up. In the following year, 1845, a second missionary, the Rev. John Law, and a female teacher were appointed. The people themselves showed their deep interest in the school work by contributing £70 towards the fitting up of a school-room. During the first four years five chapels and school-houses were provided, and four schools established containing 180 children. At the end of 1847 four churches had been formed numbering seventy-six members, increased the following year to ninety-six. In 1849 the number was 167.

In 1846 Mr. Cowen settled at Savanna la Grande, while Mr. Law continued to occupy the station at Port of Spain. But in 1853 the earthly course of the former was finished. It was not until after his

A SUGAR-CANE ESTATE IN TRINIDAD.

death that the fruit of his self-denying labours began more abundantly to appear. In 1854 the Spirit of God was poured upon the people, and at all the stations numerous converts were made. An outbreak of fanaticism, however, sadly marred the work, and occasioned many defections.

Mr. Cowen's place was not supplied till 1856, when the Rev. W. H. Gamble, of European parentage, born in Trinidad, and educated in England, offered his services, and was located in the field left destitute. For three years the sole charge of the Mission had devolved on Mr. Law. The labour and the climate were telling upon his health, and his appeals to the Society were intensely urgent for two agents to be sent out, one to be entirely devoted to the French and Spanish population. Yet solitary and alone he still held on. In 1856 he had the satisfaction of seeing the foundation of a new chapel laid at Port of Spain, by the Governor, Lord Harris, which was completed the following year, at a cost of £1,000, the far larger part of which sum was raised in the Colony. With a short interval of rest and change this devoted servant of Christ was spared to the Mission till 1872, when he entered into the joy of his Lord. Mr. Gamble was now left the sole Baptist missionary in the island, and for thirty-two years he was favoured to prosecute his self-denying work. His death took place at Port of Spain on the 8th of July, 1888. His last words, as on the Sunday morning he heard the congregation singing in the chapel near by, "*Preach the Gospel*," were the guiding star of his useful and unobtrusive life.

In compliance with the earnest request of the Committee, the Rev. R. E. Gammon, of Puerto Plata, San Domingo, consented to remove to Port of Spain, to carry on the work of the Mission in that important centre. Mr. Gammon reached his new sphere of work at the close of 1889, and was most warmly welcomed by the friends associated with the Mission in Port of Spain.

The results of the faithful labours of these devoted servants of Christ are surprising. Too frequently only one was left to carry on the work until the Rev. W. Williams was appointed. Yet amid great trials, and in the face of difficulties that required no small measure of faith and courage, they persevered. There are now fifteen missionary stations, six evangelists, upwards of 400 Sunday scholars with thirty-two teachers, and over 700 church members. In many of the stations chapels have been built, in some, large and substantial. The liberality of the people from the commencement of the Mission has been highly

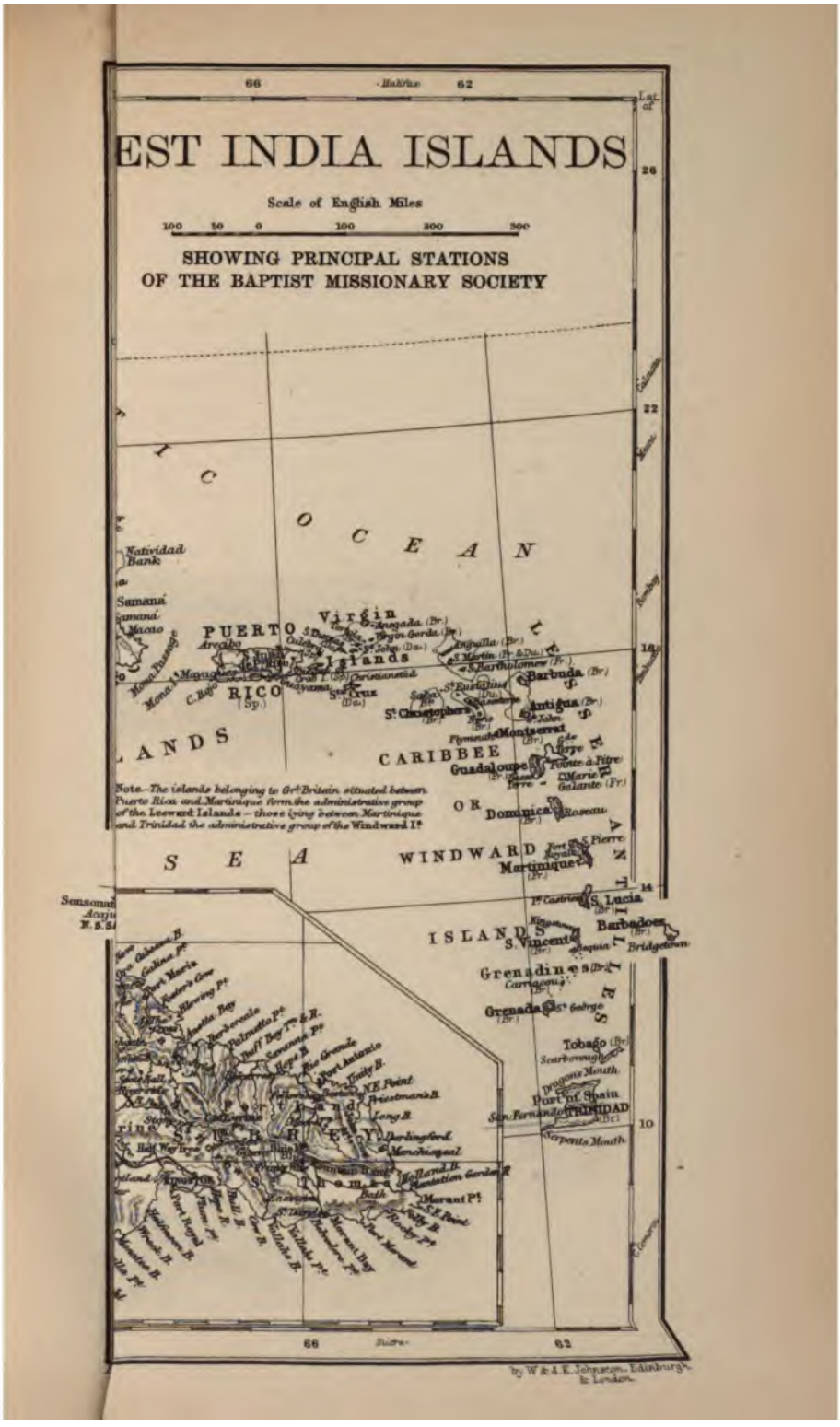
both in their building efforts and in their contributions ine funds of the Society.

## CONCLUSION.

By the facts narrated and the successes achieved the churches of is Christ may well magnify the grace of God, to whose blessing on the labours of His servants they must be ascribed.

Very simple are the methods by which the results have been ined. (1) Faith in the manhood, the mental capabilities, and the ious aptitudes of the African race. (2) The preaching of the l as the divinely appointed means of reconciling man to God. a] e organisation of Christian churches for fellowship, edification, l discipline. (4) Division of the churches into classes; the leaders, vi pastor as presiding elder, constituting a presbytery in each (5) In Jamaica, the Baptist Union, consisting of the asso- ed churches, meeting in annual session by their representatives— rs and delegates—the latter appointed by the churches themselves. Co-operation for church extension and missionary work "in ns beyond," and support of Calabar College and day and Sunday ols.

This sketch is necessarily confined to the Missions of the Baptist Missionary Society. But the sympathies of the writer lovingly embrace those of every section of the Christian Church; and, in common with his brethren, he rejoices to know that all have largely shared in all the blessings which the Centenary of the Baptist Missionary Society commemorates. "Not unto us, O Lord, but unto Thy name be all the glory!"


EST INDIA ISLANDS
Scale of English Miles
100 50 0 100 200 300
SHOWING PRINCIPAL STATIONS
OF THE BAPTIST MISSIONARY SOCIETY
66
62
26
22
18
14
10
I C
O C E A N
Natividad Bank
Samana
PUERTO RICO (Sp.)
Virgin Islands
Anegada. (Br.)
Virgin Gorda. (Br.)
Tortola. (Br.)
Anguilla. (Br.)
St Martin. (Fr. & Du.)
St Bartholomew (Fr.)
Barbuda. (Br.)
Antigua. (Br.)
St Christophers (Br.)
Montserrat (Br.)
Guadaloupe (Fr.)
Dominica (Br.)
Martinique (Fr.)
St Lucia (Br.)
Barbadoes (Br.)
Bridgetown
S. Vincent (Br.)
Grenadines (Br.)
Grenada (Br.)
Tobago (Br.)
Port of Spain
TRINIDAD (Br.)
CARIBBEE ISLANDS
WINDWARD ISLANDS
Note.—The islands belonging to Grt Britain situated between Puerto Rico and Martinique form the administrative group of the Leeward Islands — those lying between Martinique and Trinidad, the administrative group of the Windward Is.
S E A
Bridgetown
Port of Spain
Scarborough
Pitch Lake
Moruga
Savanna
Hope R.
Port Antonio
Priestmans R.
Long R.
Darlingford
Manchioneal
Holland R.
Morant Pt.
Bath
Yallahs R.
Kingston
Spanish Town
Montego Bay
Lucea
Savanna la Mar
Black River
Port Royal
Morant Bay
Annotto Bay
Port Maria
Falmouth
Martha Brae
Montego R.
Black R.
Cabarita R.
Cabarita Pt.
Pedro Pt.
Pedro Bluff
Black River
Savanna la Mar
Lucea
Montego Bay
Falmouth
Port Maria
Annotto Bay
Morant Bay
Yallahs R.
Kingston
Port Royal
Spanish Town
Bluefields

# THE WORK OF THE BAPTIST MISSIONARY SOCIETY IN EUROPE.

BY THE REV. WILLIAM LANDELS, D.D.

# THE WORK OF THE BAPTIST MISSIONARY SOCIETY IN EUROPE.

THE Society's work in Europe has been conducted on so small a scale, and the greater part of it has been of such short duration, that its history necessarily occupies but little space.

## FRANCE.

THE Mission in Brittany was commenced in 1843 at the instance of the Baptist churches in Glamorganshire, who wished to do something for the evangelisation of their Breton kinsmen. The Rev. T. Jenkins had already opened a station at Morlaix, when the Rev. W. Jones, of Cardiff, wrote requesting the Committee to take charge of and support the work. After inquiry, this request was agreed to, and, on December 7th of that year, Mr. Jenkins was accepted as a missionary of the Society. With him was associated for two or three years the Rev. John Jones, of Pontypool. In 1848 the Committee were uncertain how far they were justified in continuing their support of the Mission. The work, however, was continued, and after a few years considerably extended, several Frenchmen being employed by the Society to work with Mr. Jenkins as teachers, colporteurs, or evangelists, and stations were opened in adjacent towns and districts, such as Tremel, St. Brieuc, Guinghamp, and Brest. On the decease of Mr. Jenkins, which took place in November, 1872, his son, the Rev. Alfred Jenkins, who had completed his studies at Regent's Park College, was appointed to take charge of his father's work at Morlaix, and has since laboured there with tokens of the Divine blessing. Questions again arose as to the desirableness of the Society continuing its work in that country, and on January 21st, 1885, it was resolved that the time had arrived when the Society might wisely withdraw from Brittany, leaving the

work there to converts on the spot, and to other missionary agencies at work in the same districts, and that this course "should take effect during the ensuing six months." This resolution was carried out except in the case of Morlaix and the sub-stations, the Committee having agreed, at the earnest wish of the Welsh churches, to arrange for the continued support of the work in that district, so that the Rev. A. Jenkins still continues to be an agent of the Society.

## NORWAY.

THE Society's connection with Norway dates from October, 1864, when Mr. Hubert was employed as its agent to visit the churches, and do evangelistic work. Several friends in England being interested in the work, and offering to contribute to its support, two or three others were employed a few years afterwards, and grants were made to the churches to enable them to support their pastors. As in the case of Brittany, however, questions soon arose as to the desirableness of continuing this help, and after the visits of several brethren as deputations from the Society, and on their recommendation, it was resolved to withdraw from the field. Mr. Hubert, the last agent of the Society, ceased to be employed by it in January, 1885, and in March, 1891, the Committee "arrived at the conclusion that it is eminently desirable that the Norwegian churches should, without delay, be thrown upon their own resources. In pursuance of intimations already given, that the grants would be reduced with a view to ultimate withdrawal, after March 31st the grant of £308 annually to be reduced to one-half, and at the end of the following year the grant to cease altogether, the Committee feeling that they have good reason to believe that the churches are well able to maintain their own ordinances, and to support their own pastors." Italy, therefore, with the one exception of Morlaix, is the only part of Europe in which the Society now carries on its work, and the Mission there the only one which requires lengthened notice; and even what we now write of it must be more a plea for Missions in that country than a record of work done.

SUPERSTITION IN BRITTANY.

# ITALY.

We know of no country whose evangelisation is more important or more earnestly to be desired than that of Italy. Man for man, Italians are as fit objects of evangelistic effort as any people on the face of the earth. In itself considered, the soul of an Italian may not be worth more in the estimation of Him who died for it than the soul of the most degraded heathen. But it may be worth considerably more as an agent for extending the Kingdom of Christ. The mental powers of the Italians, and their natural eloquence, eminently qualify them for becoming efficient heralds of the Cross. It would be difficult to mention any department of mental effort in which they have not distinguished themselves. What nation, ancient or modern, can present a muster-roll of more illustrious names? What an influence Italy has exerted and does still exert on the world's history! The Roman code is the basis of law in all the civilised nations of the West. In religion the worship of the greater part of Christendom is determined by mandates from the Eternal City. In the farthest corners of the earth men render spiritual allegiance to the Roman Pontiff; and an Italian is generally the mouth-piece of that so-called infallible power which claims to speak to the nations in the name of God. Italy is great even in her debasement. Her colossal ruins are land-marks of history, bearing silent but impressive testimony to her former grandeur; and her temples, even in their decay, are the wonders of the world. Her beauty, combined with her ancient renown, attracts pilgrims from all the ends of the earth. They gaze with wonder on her monuments, and gather round her tombs to do homage to her illustrious dead; and no wonder, for you may say of her with greater truth what an American has said of our own country, that "in martyr or in hero form, one-half her dust has trode the other." Even in our time, low as she has been brought under the accursed influence of the Papacy, she has names of world-wide renown, not unworthy successors of the great men of former ages; and may, along with them, be taken as earnests of the splendid services she might render to the cause of Christ were she flooded with Gospel light, and, in place of her debasing spiritual thraldom, blessed with the liberty wherewith Christ makes His people free. Not to lay hold of such a people, not to attempt either to gain or maintain a position among them, would be tacitly to acknowledge, and to give men the

impression, that while our Gospel may be suited to a barbarous people, and may help them to emerge from that condition, it dare not attempt the conquest of, but in fact shrinks from contact with, those who are already advanced in civilisation and intelligence; that though it may meet all the demands of the child-like and untutored negro intellect, it cannot bear the scrutiny of the trained and subtle intellect of the European.

Not thus shall we copy the example of the great apostle. He considered himself "debtor both to the Greek and the Barbarian, both to the wise and unwise," and was specially ready to preach the Gospel in Rome to those who were the masters of the world. He showed no such eager desire to reach any outlying province or barbarous people as he did to reach the great seat and centre of power, the capital of the empire, where he could present his message to the men of mightiest intellect which the world contained. Hence, to gain this object of his ambition, he was content to go to Rome in a chain, the prisoner of Jesus Christ. And even before he visited them, he wrote to the same people the most elaborate of his epistles, containing fervent salutations to many Roman converts, but composed chiefly of that exhaustive dissertation on the great doctrine of justification by faith which has been a text-book in all the churches of Christendom from that time until now. Thus, like a skilful labourer who could look at distant as well as immediate results, he showed special eagerness to reach and influence those who were capable of doing most for the future spread of the Gospel. And we shall only be copying his example, and proceeding on his lines, if, without neglecting others, we do as much as in us lies to preach the Gospel to that gifted Italian people, even as in his day he was ready to the utmost of his ability to preach the Gospel to those that were at Rome also.

There are those who have the false impression that Italy, being a Christian country, does not present a proper sphere for missionary effort. That she is

A CHRISTIAN COUNTRY IN NAME,

pre-eminently so, is, of course, not to be questioned. But that fact does not diminish the necessity, although in some respects it increases the difficulty of evangelistic work. There is a tendency to take a lenient view of the most glaring and deadly errors. But the most far-stretching liberality can scarcely regard the Papal system as an

evangelising agency. It may hold some of the cardinal truths of the Gospel; but it gives far greater prominence to the errors by which they are neutralised. There are good and devout men among its adherents, whose character we admire, and of whose salvation we feel assured. But as a system it places, so far as it can, insuperable barriers between the sinner and the Saviour. This it does by withholding God's Word from the people, and investing with infallibility a poor erring mortal who, in virtue of the votes of his colleagues, becomes a kind of second Deity, and claims to sit in God's place; by making the priest the dispenser of Divine favours, and allowing him to obtrude himself between God and man; by selling permission to commit sin, and pardon for sins committed; by pretending to release souls from purgatory on payment of a price, and by not only permitting, but enjoining the invocation of saints and the worship of images.

It is thought by some that, notwithstanding the errors of the Papal system, and the fact that the people are pagan in many of their forms of worship, the cardinal truths of the Gospel are still held and taught. But how can this be, when, as a matter of fact, the teaching in all the public schools of Italy is not only subversive of the great doctrine of justification by faith, but places the man who holds it beyond the possibility of being forgiven? "There are six sins against the Holy Ghost, and one of these is the presumption of that man who claims to be saved by faith without the aid of human merit. Thus, one of the fundamental doctrines of Christianity is not only put aside, but belief in it is declared to be one of the greatest sins a man can commit, a sin for which there is no forgiveness either in this world or in that which is to come."*

The power of the system for mischief is chiefly in its pretended sanctity and lofty assumption of infallibility. In this respect it may be called the devil's master-stroke, by which he has succeeded in perverting the holiest thing to vilest purposes. In Italy he has found the freest scope for his malignant designs; and, as the result, that fair country, with its naturally noble people, has for centuries past been lying as completely under his hoof as if she never had embraced the Christian faith. The great majority are the slaves of a superstition as gross, and practise an idolatry as degrading, as any that are found in heathen lands; or they have imbibed an infidel worldly spirit which renders their condition not less hopeless. In the midst

* "A Plea for Italy as a Mission-field," p. 4.

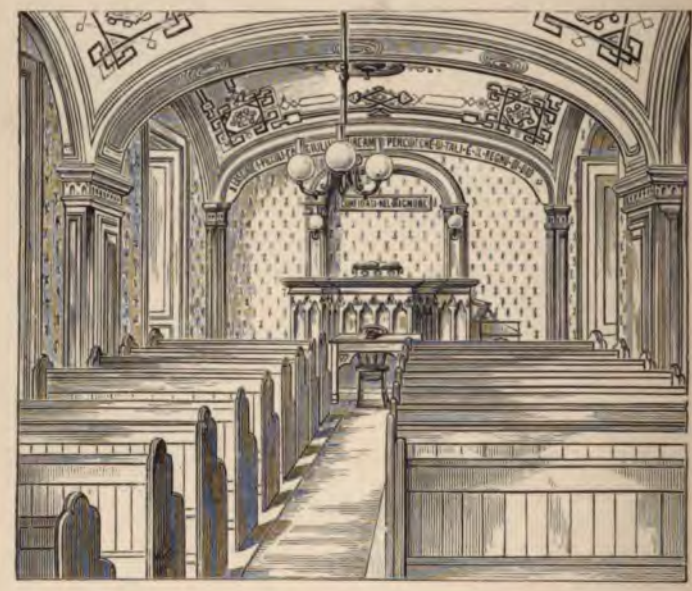
of all, the most disgusting and revolting immorality prevails; and the conscience of the people to a large extent has been so destroyed that they have little sense of right and wrong, except as something by which they are to gain or lose. Missionaries, straight from India, have testified that there is nothing worse there than may be seen in Italian cities; and English gentlemen, resident in Italy, testify that the great body of the population of some of the foremost of them may fairly be classed as Papists and Pagans.

### BEGINNING OF THE MISSION.

Happily, before our Society commenced its work in Italy, there were some of our brethren who were not blind to this state of things; and to their action may be traced, in the first instance, the origin of our Italian Mission. The Revs. J. Wall, now of Rome, and E. Clark, of Spezzia, had commenced work in Italy before our Society had any connection with it. At the first meeting of the Baptist Union, held in Bristol, a number of brethren, of whom the writer was one, formed themselves into a committee to receive and forward help to those brethren. But it was not until Mr. Wall, who without its help had formed a church in Bologna, removed to Rome that the Baptist Missionary Society took Italy into the sphere of its operations.

The first mention made of Italy in the minutes is under date April 22nd, 1870, when "£100 grant in aid was made to the Committee acting on behalf of Mr. Wall, of Bologna." In October of the same year the Treasurer was empowered to receive contributions in connection with Mr. Wall's work. Then on May 9th, 1871, Sir Morton Peto bore "high testimony regarding Mr. Wall's work in Rome, as the result of seven weeks' personal observation"; and in September of the same year Mr. Wall was adopted as a missionary of the Society in Rome. The difficulty felt in all cities of finding a suitable place for preaching was overcome by the generosity of Mr. Kemp, of Rochdale, who purchased and placed at the disposal of the Committee, on easy terms, premises in Lucina, which have ever since been the headquarters of the Mission.

Mr. W. K. Landels, who had been engaged in business in Sicily, and was so impressed with what he saw there that he resolved to devote his life to this work, made application to the Society; and, having been accepted, was in 1875 appointed to labour in Naples, where an evangelist was already employed. The work there was carried on for



THE BAPTIST CHAPEL AT NAPLES.

years under difficulties, owing to the want of a suitable *locale*, and the repeated changes which had to be made. Nevertheless, it was not without success, especially among students attending the University, several of whom were received into the church. After repeated attempts, which were foiled by the priests, to find premises in various parts of the city, the writer, having previously collected the greater part of the purchase-money, had the happiness of securing the commodious premises in Via Foria, where the work of the Society is now chiefly carried on; and though they are not in that part of the city we should have preferred could we have had our choice, they admit of our work being carried on without interruption, and could others be obtained in a better position, they would at any time realise considerably more than they originally cost.

It should be said here that it is only in Naples and Rome that the Society has premises of its own, and that in Turin and Genoa the crowded state of the meeting places renders it extremely desirable that increased and permanent accommodation should be immediately procured; for this purpose a part of the Centenary Fund might be very wisely and profitably employed.

In 1877 the Rev. John Landels, of Kirkcaldy, offered himself for service, and after spending some time in acquiring the language, and in work with Mr. Wall in Rome, was able in 1879 to open a station in Genoa, in a fine central position, where, ever since the opening, the Hall has generally been crowded, and, through the blessing of God on the preaching of the Word, a church has been gathered numbering seventy-five members. Mr. Landels was called to his rest a few weeks after the Hall was opened, through illness partly brought on by overwork in connection with it; and was succeeded by the Rev. Robert Walker, now of Naples, who while in business in Genoa had previously co-operated with Mr. Landels, and rendered himself most useful in the work. In 1887 Mr. Walker was transferred to Naples in exchange with Mr. W. K. Landels, whose health rendered a change necessary, and who then removed to Turin, where we are glad to say his health has greatly improved.

Such is a brief outline of the leading incidents connected with our Italian Mission. The places named are not the only places in which the Society's operations are carried on. Several others are occupied. The following statement from a pamphlet already mentioned* will

* "A Plea for Italy as a Mission-field," p. 9.

show where they are, and how scant is the provision the Society has made for a field of such promises and claims :—

"For convenience sake the country may be divided into the following districts—

"I. The vast northern plain which stretches from the Cottian Alps on the west, right away to the Adriatic on the east.

"II. Liguria and the Riviera.

"III. Tuscany, the Marches, and Umbria.

"IV. The Roman States and the Abruzzo.

"V. All the country lying to the south of Naples and Benevento.

"VI. Sicily and Sardinia.

"The first of these comprises four of the largest provinces in the country, with a population of over twelve millions, two-fifths of the whole population of Italy, about eight times that of Wales. In that vast district we have one English missionary and one native helper! These are stationed in Turin, a town of 320,000 inhabitants; and, as may be well imagined, their time and energy are occupied to such an extent in the city itself that it is impossible for them to attempt much work in the provinces. In Milan, the second city in the kingdom, the commercial capital of Italy, we have no one at all.

"The second district is a small one, having an area of a little over two thousand square miles. It is, however, the most densely populated province in the country, being inhabited by about one million people. Here we have one native evangelist, who is stationed in Genoa, and whose time is fully occupied in evangelising in the city itself.

"The third district has a population of about three millions, and we have working there two native evangelists, one in Florence and the other in Leghorn.

"The fourth district is the most sparsely populated in the country, containing, however, the Imperial City itself. It has received as much, or even more, attention from English Baptists than all the rest of the country put together.

"At the time I write we have labouring in the midst of a population of about two millions and a quarter, three English missionaries, one English lady, and four native evangelists, all of whom have their headquarters in Rome.*

---

* These include the General Baptists, one European and one native, whose Mission has recently been amalgamated with ours.

"The fifth district is one of vast extent, having a population of about six and a half millions. There we have two centres of evangelisation, one in Naples, which is worked by an English missionary, with a native assistant. Their time is so fully occupied with the teeming population of that vast city, that it is impossible for them to evangelise to any extent in the district round about. The other centre is in Avellino, a town of about 23,000 inhabitants. The work there is under the care of one native evangelist, who gives a good deal of his time to visiting the towns and villages within an easy distance.

"In the islands of Sicily and Sardinia, with their four million people, we have no agent at all, either English or native."

### THE BAPTIST VANTAGE GROUND.

It may safely be affirmed that there is no denomination of Christians which, because of the tenets it holds, is so well adapted as our own to meet the wants and tendencies of the Italian people; simply because, more than any other, we go among them with no cut-and-dried system of theology of which we require their acceptance, but with an open Bible which we invite them to read and study for themselves, and by its teaching to determine their own church order. Instead of obeying the dictum of the priests, we invite them to the personal study of the Word of God. We assert the equality of all the faithful instead of the exclusive privileges of a particular class. We ask them to look at the Church in its primitive purity as it came from the hands of its Divine Founder, instead of the Church as corrupted by the devices and innovations of men. We substitute the simplicity of the New Testament for the paraphernalia, and the empty ceremonies, and the lying mummeries of the Church of Rome. The Italians appreciate this. They like to search the Scriptures. The converts may not be all that we could wish; their views of Divine truth may be somewhat hazy and imperfect; they may, in their church relations, sometimes disappoint our hopes; but if we have faith in God's Word, we may trust to the acquaintance with it they are so eager to acquire, to correct what is wrong, and supply what is lacking in them.

Of our ability to meet Roman Catholic arguments, a missionary has well said, in the pamphlet referred to,* "One thing in the Catholic Church that must always call forth admiration is the wonderful ability that has been displayed in its creation. All its dogmas are

* Pages 7 and 8.

the logical outcome of its first premises. Hence, with an intelligent Catholic, it is needless to discuss its doctrines in detail. To attempt to prove to him that infant baptism, or auricular confession, or purgatory are not to be found in the Word of God, is time thrown away. He will frankly admit that they are not to be found there. 'But what of that?' he says. 'Did not Christ promise to send His Spirit into the Church to guide her into all truth? We believe that He has done this. He is guiding His Church to-day, and has done so during all the ages. The Bible is, therefore, not the only rule of faith and practice. We believe in the authority of tradition and the decisions of our Œcumenical Councils. The Church has the right of changing old doctrines and methods, or of introducing new, and for Catholics the voice of the Church is the voice of God.' . . .

"All discussion must therefore turn on this point, and it is here that the Pædobaptist churches, whether Waldensian or Methodist or Free, are unable to take a logical, and therefore a strong, position in dealing with Catholic doctrine; they may try to persuade themselves that they find infant baptism in the New Testament, but they will never persuade an intelligent Catholic that it is there. According to his view of things, the man who baptizes an unconscious infant has conceded the whole position. Logically, he has admitted the authority of tradition; he has granted to the Church the right of modifying and completely changing the ordinances of Christ; he has allowed that the religious action of one human being may be imparted to another. 'Now,' says the Catholic, 'if you have gone thus far with us, why not go all the way? We are at least logical in our action. Your action and your doctrine are quite opposed the one to the other.' From this, the strength of our position as Baptists will be easily appreciated. Our Pædobaptist brethren are, like Achilles, invulnerable on many sides, but, like him, they have their one weak point, and the Catholics are not slow in finding it out. We, on the contrary, are delivered from this weakness. The position we take is impregnable, because we carry our first principles to their logical conclusion. 'The Bible, the whole Bible, and nothing but the Bible,' is our cry. 'No human creed but the Word of God in its entirety. Let it be shown us that there is in our worship or practice something which the Bible does not warrant, and we are prepared at once to relinquish it; let it be proved that there is something commanded in the New Testament which we have not practised hitherto, and we are ready to adopt it immediately.'"

But, notwithstanding that we occupy this vantage ground, it must be confessed that the success of the Mission has not been so great as some of its sanguine friends anticipated. When the temporal power was overthrown, and not only the Romish provinces, but the city of Rome, up to the doors of the Vatican, were thrown open to the Gospel, Popery in Italy, it was imagined, had received its death-blow; and that it would not be long before the quick-witted Italians would welcome the Gospel as the prisoner long detained in darkness welcomes the blessings of liberty and light, and Italy, as one of the nations holding and propagating the truth, would render service to the Gospel not unworthy of her ancient renown. And for a time it seemed as if it would be so.

But these hopes have not been fulfilled. Italy, as a nation, has shown no great eagerness to receive the Gospel. The transient interest excited by its novelty very soon died away. The *evvivas* with which some hailed it in the first instance soon gave place to silent indifference. The upper classes treat it with haughty scorn; the lower classes, as a rule, meet it with blank stupidity; and but a few, comparatively, and these chiefly from among the very poor, have embraced it. Instead of a converted nation, as was fondly hoped, there are but a few small churches formed in some of the larger cities, and few of their members show a very ardent love, or any great readiness to make sacrifices, for the truth they profess to have embraced.

This disappointment has damped the enthusiasm of some who were ardent supporters of Missions in Italy, and is pleaded by some who were never favourable to them as a reason for withholding or, at least, not extending our aid; so that the toilers in Italy, when they need encouragement most, find themselves in danger of being neglected or forgotten, and they feel this all the more if they happen to have cherished or countenanced the hopes which have been so cruelly falsified.

### PECULIAR DIFFICULTIES.

And yet those who have experienced this disappointment have chiefly themselves to blame. They have cherished large expectations because they have not sufficiently taken into account the difficulties of the work. In addition to the natural depravity of the human heart which exists everywhere, there are obstacles to the spread of the Gospel in Italy such as do not exist in many heathen countries.

To begin with, the missionary is not allowed to address any concourse of people in the open air, such meetings being prohibited for political reasons; so that he can only preach to the few who can be gathered into some hired room of the meanest and most unattractive sort, such as an old stable up a courtyard, or a hay loft, or a damp, dark arch, under a thoroughfare, or some deserted shop, opening directly on the street, where they are constantly liable to be disturbed by the passers-by; places which respectable people will hardly think of entering; and, as a rule, our Society in particular has either been unable or unwilling to erect or purchase places in which its work may be more efficiently done. When the people are reached it is found that Popery has so destroyed their conscience that they have little regard for right or wrong, except as things tending to their advantage or disadvantage; that by the intelligent, who are generally sceptical, Christianity is associated with the Papacy which they detest; while among the devout or the superstitious, Protestanism is but another name for infidelity, and is regarded with horror in consequence. Then there is the tremendous organisation of the Papacy, extending its ramifications through all sections of society, confronting and circumventing the missionary at every turn. In the city of Naples there is said to be a priest for every forty of the population. The reader may be left to imagine what hold these, through their brothers, cousins, and other relatives, have of every family, and the social ostracism to which converts are exposed in consequence, and their liability to be deprived through priestly influence of the occupation by which they earn their daily bread, and left to face starvation for themselves and their families. Then, backing up this mighty organisation, there are those magnificent material structures, which stand like fortresses defying all assault. Walk in the aisles of St. Peter's at Rome, and other Italian churches. Realise their vastness and their wealth. Think of them as the embodiments and monuments of Italian Christianity. Contrast them with the mean little places in which the greater part of missionary work is carried on. Take all these into account, and it will be seen that in her structures and her organisation Popery has powers of resistance compared with which our powers of attack are contemptible in the extreme. It is because all these things have been forgotten, or insufficiently realised, that expectations have been formed which anyone might have seen were doomed to disappointment.

But, while the success has not been equal to the expectations of the

A BEGGARS' MEETING IN ROME.

sanguine, the work, even in point of numbers, cannot be pronounced a failure. A membership of 250 in Rome is not a bad result of twenty-one years' labour. And even that number is less than half of those who have been gathered into the church during that time. Mr. Wall reports more than six hundred baptisms since he commenced his labours there. Most of the converts are poor; so that, in addition to those who have been removed by death, many have been lost through emigration to different parts of the world, caused by their straitened circumstances. But, after allowance is made for these losses, the result is by no means small as compared with other fields, whether at home or abroad. In Genoa, where the work was commenced only twelve years ago, the Sala in which the meetings are held has been crowded ever since the station was opened; and though only one agent, a native evangelist, has been employed during two-thirds of the time, we have now a church numbering seventy-five members. And the rate of success is increasing year by year, rather than diminishing. Mr. Wall reports forty baptisms in Rome during last year, a larger number than the average of previous years; and, if that large number is partly to be traced to the greater number of agents employed, the same remark does not apply to other stations, where single labourers report from twelve to fifteen baptisms—an encouragement to open stations in cities where we are now doing nothing.

### HOPEFUL ENCOURAGEMENTS.

Notwithstanding the disappointment felt by some, it may fairly be affirmed that few Missions after so short a time have been attended with equal success. In addition to the churches in large towns, containing an aggregate of some five hundred members, the truth has penetrated into villages and remote country districts, and the Word of God, in whole or in part, and suitable Gospel tracts have been circulated throughout the length and breadth of the land. And not the least encouraging feature is that a band of evangelists has been raised up in connection with the various churches, such as few, if any, Missions of the same age have been able to produce, and who are likely to be of immense service in preaching the Gospel to their countrymen. Then, too, the feeling of the people towards the Evangelicals has greatly changed. The authorities, who formerly winked at the riotous proceedings of those who assailed them, now afford them protection. "Two years ago a law was passed specially providing to protect them against molestation in their public services.

Any man now disturbing their worship is liable to a fine and a term of imprisonment varying from one to twelve months. When the King visited Turin on the occasion of his brother's death, he gave a sum of money to be distributed among the poor. This was divided among the parish priests of the city, according to the number of the poor in their district, and a portion of it was placed in the hands of our missionary for distribution among the poor of his congregation.* Perhaps the most striking evidence is that supplied by Mount Orfano, a village in the Alps, reported in the *Scottish Baptist Magazine* for January, 1892, where the people, becoming dissatisfied with their parish priest, absented themselves from church and sent for a Protestant preacher; and in a court of law it was decreed that they had a right to the place of worship in which they had been accustomed to assemble—the only one in the village—so that a Methodist minister now preaches the Gospel regularly in the edifice in which confession used to be practised and mass performed.

Such signs of progress ought to encourage the friends of the Mission, as they are cheering to the missionaries in the field. "What," writes the missionary previously quoted, "is to be the future of that country no one can tell; but the thought sometimes presents itself that, in the providence of God, Italy may again raise herself to as proud a position as she has ever occupied. Long centuries of misrule have had their baneful effect on the people, rendering impossible the exercise of those qualities which go to build up and hold up a strong nation; but still we have every reason to believe that in the Italian of to-day is the same stuff that made his forefathers the conquerors of the world, and the same keen intellect that made Rome the centre of the Catholic hierarchy. The dream of my life is this—that the Italian people shall again become a great power in the world; no more a military, civilising, and all-conquering power as at first; no longer a repressive, error-propagating, and debasing power as in the middle ages; but rather as a Christian people living and labouring for that Saviour whose name they have falsely borne, but whom, alas! they have not known."

We, too, have our dream, which we confidently believe will ultimately become a reality, that, under the quickening influence of the Gospel, Italy will produce men of mental power not inferior to those who in former ages constituted her glory: Galileos whose discoveries in the

* "A Plea for Italy as a Mission-field," p. 11.

spiritua world will eclipse those of the great astronomer in the physical; Dantes by whom these discoveries shall be embodied in the music of imperishable words; enlightened Leonardos and regenerated Raphaels, who shall produce *Last Suppers* and *Transfigurations* more true, but not less beautiful, than those which have made these names famous throughout the world; evangelised M. Angelos, who shall embody the Christian faith in cathedrals still grander than that of St. Peter's at Rome; Savonarolas, not less sanctified, but more evangelical than the martyred monk; converted Cavours, who shall help to realise the idea with which that name is inseparably associated—the grand idea of "a free Church in a free State"; sanctified Cæsars, and gracious Garibaldis, who shall direct the forces of the Church against the hoary wrongs which still shed their accursed influences over that fair and beautiful land. In short, we have dreamed that in our churches men might be raised up not unworthy to represent, in every department of effort, the great men who have rendered her annals illustrious. We have called this a dream; but it is more than a dream. Already it is becoming a reality. We have heard men in our little churches whom we could only compare to some of our greatest preachers at home, some of them students in the university who, returning to their own districts to pursue their secular avocations, but bearing with them the truths they have imbibed, may yet be expected to make their voices heard and their influence felt in the future history of their country. We have seen goodly numbers of men, such as could not be gathered together at such a time and for such a purpose, in many of the largest churches in this highly favoured land, met on a week-night to read and study the Word of God with a degree of interest which we have never seen surpassed, thus laying the foundation of strong and stable churches. From these and many other things we have hope for Italy. We trust that when the different societies shall carry on their work with the wisdom derived from experience, presenting the Gospel in its purity and simplicity, and without material inducements, leaving it to produce its own impression, the Word of God may have free course and be glorified among the Italian people, until Italy, as one of the evangelising powers of the world, shall take her place by the side of our own country, of which we are accustomed to speak, and with good reason, because of what Christianity has made her, as

"Great, glorious, and free,
First gem of the ocean, first isle of the sea."

# THE ORISSA MISSION.

BY THE REV. JOHN CLIFFORD, M.A., D.D.

# THE ORISSA MISSION.

THE word Orissa, for the purposes of this sketch, is used in its ancient and missionary sense, as descriptive of the whole of the territories of India inhabited by the people who speak the Oriya language; and not with its present and official restriction to that portion of these people who reside in the administrative division of Bengal. The dimensions of the wider area embrace 60,000 square miles, occupied by not less than eight millions of people, allocated for Government purposes chiefly to Bengal, but also in part to Madras in the south, and to the Central Provinces in the west.

It was in this larger sense the word passed the lips of Carey and Peggs, Ward and Bampton, on to the General Baptists of England; and became the symbol of a missionary movement consecrated by the faith and self-sacrifice, patience and heroism of a glorious company of apostolic men and women; and sustained through three-quarters of a century by the prayers and gifts of a community of believers in the Lord Jesus, and in His redemption of all men from sin and death.

The Orissa Mission is the creation of the Spirit of God. Its story is a brief fragment of the literature of the Spirit. An English Bishop, having read the narrative of John Williams's labours in the South Seas, laid it down exclaiming, "There is the twenty-ninth chapter of the Book of the Acts of the Apostles." That twenty-ninth chapter was not the first deserving such honourable mention; still less was it the last. The modern "Book of Acts" grows from day to day. Luke's successors, in increasing numbers and from every land, tell us what Jesus *continues* "both to do and to teach." True! Orissa has not yet had its day of Pentecost. But at each succeeding crisis in its history cogent evidence rises up in proof of the Divine presence, leadership, and inspiration. The bush of Orissa Mission History is aflame with the living God. The Holy Ghost who flashed the life-giving light of the central missionary truths into the mind of Andrew Fuller, and

fused the soul of Carey to a white heat of enthusiasm in saving men, not only chose our field of work, but wrought in various pioneering ways for our arrival; distinctively "separated" the first missionaries for their specific task, and so stirred the soul of John Gregory Pike that he could not rest till the Mission in Orissa was placed on indestructible foundations.*

### THE REV. J. G. PIKE AND THE FORMATION OF THE SOCIETY.

Pike was intrinsically a missionary. This was the heart of his life and ministry. As Paul was constrained by the love of Christ, as Brainerd wished to be a "living flame for God," so at the very beginning of his new career J. G. Pike yearned that he might preach amongst the sons of Africa the unsearchable riches of Christ. Scarcely had he gained a place amongst the General Baptists, when he succeeded, though a stranger, in compelling the attention of the "Association" gathered at Quorndon, Leicestershire, to the pressing duty of establishing evangelical missions to the forgotten nations of the earth. Incessantly, and with contagious importunity, he urged his appeals in the pages of our denominational magazine, and he so quickened the faith and zeal of the church at Derby of which he was pastor that, though it was unable to support him, he persuaded its members to undertake the responsibility of providing for a native preacher connected with the Serampore Mission. Ready to take advantage of all occurrences, he seized the occasion of the destruction by fire of the presses, machinery, and buildings at Serampore to quicken the generous enthusiasm of the General Baptist churches in mitigation of so grave a calamity. But these spasmodic efforts could not content him. He saw that more could be done and ought to be done. The Midlands of England were astir with missionary zeal; if not

* J. G. Pike was born April 6th, 1784; died Sept. 4th, 1854, and was Secretary to the General Baptist Missionary Society to the day of his death. *Cf.*, "A Memoir and Remains of the late Rev. John Gregory Pike," edited by his sons, John Baxter and James Carey Pike. 1855. Dr. Buckley accepted the secretarial post for one year, after Mr. Pike's death; then James Carey Pike, son of the founder, and filled and fired with his missionary devotion, discharged the duties of secretary for the next twenty-one years. On his decease, the Rev. William Hill, who had been a missionary in Orissa for twenty years, was chosen by the Association, and retained the position up to June, 1891: the great year of Baptist amalgamation. To Mr. Hill I am deeply indebted for much of the information contained in these pages.

Yours faithfully

J. E. Pike

widely, yet at particular points. Kettering was the home of Fuller. Nottingham had felt the throb of Carey's passion; and the Baxterian preacher at Derby, whose whole ministry was a pathetic "call to the unconverted," pushed forward with the intrepidity of conviction and the patience of faith, resolved on bringing the entire forces of the General Baptist connexion into the mission-field. It was a hard task. Opponents were many; and the apologists of inactivity never lack eloquence or fail of some success. They said, "It is folly for us to attempt anything by ourselves. We are too few to do anything." He reminded them of the scant means, small numbers, and brilliant successes of the Moravians. They then challenged him to find the men. "Oh," said he, "God, who took Carey from the shoemaker's stall, Ward from the printing-office, and Marshman from the day-school, will raise up His servants if we are only ready to go forward with His work." "But," not to be beaten back, they said, "we cannot raise the money; we are poor." "Yes," he allowed, "we are poor. Still, we have much more than we are using, and we cannot tell what stores God may open for us. Our duty is clear. Let us begin, and God will not forget our work of faith and labour of love." Thus undaunted and irresistible, he went forward, till, on June the 26th, 1816, he persuaded the General Baptists to commit themselves to the formation of a missionary Society at the annual gatherings held in Boston, Lincolnshire.*

### AN UNINSPIRING OUTLOOK AND A FEARLESS PATHFINDER.

It is one thing to build a ship, another to launch it safely on the flowing tide. Gladdening and decisive as was the victory won at Boston, it left tasks of enormous difficulty to be performed; tasks requiring the labours of Hercules, the patience of Job, and the glow of the patriot-prophet Isaiah. The time was most inopportune. The ghastly wounds left by the Waterloo victory were bleeding profusely. Britain was exhausted, feverish, drained, oppressed. Taxation was

* It should be added that additional stimulus to the formation of the Society came through the church at Nottingham. Our Magazine says:—"The church at Nottingham became more sanguine in the cause, and ventured to commence a subscription. They likewise recommended the subject to the consideration of the Midland Conference; and that meeting addressed a note to all the churches in the connexion, requesting them to attend to the subject, and send their representatives, properly instructed, to discuss it at the ensuing Association."—*General Baptist Repository*, 1817.

heavy. The National Debt had reached eight hundred million pounds. The churches were poor, and the poverty bred apathy, sluggishness, fear, and hardness of heart. Men were slow to accept the new revelation, and still slacker in enthusiastic endeavours to make it known to men, although it had already vindicated itself by some arresting facts. Opinion, stiffened into bigotry, held on its way as if resolved never to succumb. The missionary movement dragged heavily, and had to depend largely for its resources upon the earnings, economy, and splendid self-sacrifice of the men in the foreign field. The Divine fire burnt low, except on a few hearths. There, however, it burned with all the greater fierceness, because of the narrow limits in which it was confined, and within which it coursed its way. And nowhere did it burn with greater intensity, in these early and trying years, than in the soul of John Gregory Pike.* The zeal of the Lord of hosts consumed him. He could not rest and he would not let others. He visited the churches wherever the doors were not closed against him. His tall form, solemn and awe-creating countenance, pathetic and searching tones, as of one to whom "eternity" was a most impressive reality, were familiarly associated with the plea for Missions, and "the dreadful doom of those who died without the knowledge of God." He organised missionary associations in connection with individual churches, initiated monthly prayer-meetings for Missions, distributed literature on the superstitions and miseries of the heathen, and described the unflagging services of the missionary toilers in preaching the Gospel of God. He started a series of "Penny-a-week" associations for churches and schools, and so accumulated resources for the day of need. By his perseverance he silenced opposition, by his patience mastered difficulty, and by his unfailing ardour fed the faith and sustained the hope of the churches in their God-given missionary work.†

### BUT WHO WILL GO FOR US?

Probably the severest strain felt by our founder and his comrades during these months of waiting was due to the want of men. Pike

* It is an interesting illustration of the missionary reproductiveness of Pike's work, that the Rev. W. C. Burns, the illustrious missionary to the Chinese, on behalf of the Presbyterian Church of England from 1847 to 1868, was led by reading Pike's "Persuasives to Early Piety" to the knowledge of the Saviour, and subsequently to the mission-field.

† *Cf.*, *General Baptist Repository*, 1816, p. 235.

was ready to be the Fuller of the Society and hold the rope; but where was the Carey who would go down into the mine? The increasing machinery, the slowly gathering funds, added to the painfulness of the situation; and marvellous was the rebound of feeling when Mr. and Mrs. Bampton and Mr. and Mrs. Peggs offered themselves as the pioneers of this new work. They were accepted with great joy, and engaged as missionaries of the Society. Bampton added to his acquisitions by the study of medicine and surgery, and Peggs gave special attention to the subject of British education; and since it became probable that they would soon depart from England, Bampton was "set apart to the high office of a missionary at Loughborough. The meeting on May 5th, 1821, was solemnly interesting. The place was crowded to excess, and numbers were disappointed of gaining admittance." The "Generals" of the Midland district flocked into the little town on the Soar, some travelling thirty and others forty miles in order to be there; all pledging themselves by show of hands to support the Mission and pray for the missionaries. It was as fitting as it was helpful that William Ward, of Serampore, should address the congregation; and the historian says, "The day was peculiarly happy, distinguished for affection and zeal, and will probably form a new era in the history of the New Connection." *

### THE CHOICE OF THE FIELD OF LABOUR.

Peggs was set apart at Wisbeach four days afterwards, and all was ready, except —momentous exception!—that they did not know *where* to go. That was a new difficulty! The answer to one request had begotten another prayer. Abraham had turned his back on the land of his fathers, but he had no chart by which to direct himself to his new home. Young Isaiah had received his consecration to the prophetic office, but no sphere of service was named to him. Here, on this May morning in 1821, were these earnest souls, with their Society nearly five years old, with their money and their men, their principles and their zeal, but without a clearly defined field of toil. Still, they did not lack guiding principles of action, or the leadings of the Spirit of God. One claim stood first; they must go where others were *not* at work; "the ground must be unoccupied," and they added (in this, I think, going somewhat beyond their province) the promise

* *Cf. General Baptist Repository*, 1821, p. 274.

of usefulness must be large and bright. "We wish," said they, "to convey the Gospel to some nation for whom no man cares." Thomas Grantham concludes his *Primitive Christianity* with the wish that his book "may be some way useful to further the sincere reformation of religion where it is wanting, and the propagation of it *where it is not known*, to the glory of God." * Grantham's successors were guided by the same clear light.

Hence, though the Society could not definitely fix the future station of the missionaries; yet, with the passion running high for meeting the sorest needs of the souls of men, and hearts full of trust in the gracious leadership of the Spirit, their eyes were sure to be opened to His handwriting. They therefore contented themselves with suggesting one or other of the following districts: "Assam, the Punjaub, Central Hindustan, or one of the great eastern islands which may be as yet unoccupied." But, knowing they had friends of special experience and devotion, they said to their missionaries: "Make for Serampore. Consult Carey. Get the advice of men on the field. Treat it with the utmost deference, but act as before God seems most advisable to your own minds." Carrying these sound and large-minded counsels, and cheered by this full confidence, the four missionaries set sail on the 28th of May, 1821, in the company of Mr. Ward and Mrs. Marshman, who aided them in their Indian studies. They arrived at Serampore on the 15th of November in the same year.†

Heartily welcomed to Serampore, the problem of the missionary field was at once attacked. Assam was unsettled; the Punjaub was remote; the Central Provinces were not white to harvest. *But Orissa was near, and had already stirred the sympathy and quickened the zeal of the Serampore missionaries.* Scarcely were the Oriyas delivered from the oppressive and cruel yoke of the Mahrattas in 1803, and placed under British rule, when Carey engaged an Oriya pundit, and began translating the Scriptures into the language of Orissa.‡ In 1806, Dr. Claudius Buchanan had travelled

* "Christianismus Primitivus, or the Ancient Christian Religion," by Thomas Grantham, page 213; published 1678.

† *G. B. Repository*, 1822, p. 306.

‡ "The late successes of the British arms in India have put the country of Kuttak (where the Ootkul (Oriya) language is spoken) and a large part of the Mahratta dominions into the possession of the English; we thought this an opportunity not to be neglected, and have therefore begun a translation into both these languages, which goes on regularly, and will, we trust, in a reasonable time be accomplished."—"Periodical Accounts for 1804."

TEMPLE OF JUGGERNATH, AT POOREE.

in Orissa, and visited Pooree, the home of Jaganath, the notorious Hindu

> "Moloch, horrid king, besmeared with blood
> Of human sacrifice and parents' tears."

And in his "Researches" he had revealed to men the unfathomable pollution, seething misery, and degrading vice of the Hindu religion at its fountain and centre.* These communications had deepened the compassion of the Serampore brethren, and they desired "to station a brother in Orissa, near to the Temple of Jaganath"; but the invincible hostility of the British Government to the propagation of Christianity made it impossible to carry out this purpose. Carey, however, went on with his work of translating the Scriptures. Nor was he content with this. Early in 1808, two native preachers were sent to distribute tracts and make known the Word of the Lord, one of them being Krishna Pal, the first convert of the Baptist Mission, and the widely-known author of the hymn—

> "O thou, my soul, forget no more
> The Friend who all thy misery bore";

and the other was Sebuckram. To these two *natives* of India was the honour given of being the first to proclaim the good news of salvation to the degraded Oriyas. In the year following came that choice and unspeakable gift, THE NEW TESTAMENT, translated and printed in the Oriya language. Next, in 1810, occurred the appointment of John Peter, a member of the Calcutta Church, and so eloquent that he was called the "Robert Hall of Bengal"; and a Hindu Christian, Krishna Das, a man of intelligence and ability, and a deacon of the church at Serampore, to labour in Orissa for the furtherance of the Gospel. They settled at Balasore, and gathered a church of "Europeans and Indo-British" of between thirty and forty members.† Then they went to Cuttack, and "to the seat of the horrible Jaganath"; but they report "society in India is constantly changing, and the only hope of gathering a church that will remain is to gather it from the bleak wilds of heathenism." Peter returned to Calcutta in 1817, and the Serampore brethren were still waiting for an opportunity of laying the abiding foundations of

---

* "Christian Researches in Asia, with Notices of the Translation of the Scriptures into the Oriental Languages," by Dr. Buchanan; published 1814.

† "Periodical Accounts," Vol. V., *G. B. Repository*, 1852, pp. 19, 60.

Christianity in Orissa.* Clearly everything was ready. The "signs" had but one meaning. The problem could only have one solution, and that solution was made irresistible by the splendid and peerless products of the Serampore Press, waiting for the preachers of the Word.

These were (1) the Oriya Bible in five volumes, translated by Dr. Carey; (2) a vocabulary in Oriya and English, prepared by a native of Orissa; (3) the Immortal History of Christ, a poem, composed by a Bengali Christian, and set out in a verse that would win its way to the ear and fancy of the Oriyas; (4) a tract, by Mr. Ward, on the Stopping of the Car of Jaganath; (5) another tract on "the folly of worshipping Jaganath"; and (6) a leaf containing an extract from the Scriptures. Was it surprising that Peggs should gladly refer to the "Christian Oriya Library," awaiting the arrival of the missionaries in Orissa? Could such incalculable advantages have more than one meaning? Had not the Lord prepared their way? Did not such unequalled facilities for Oriya work create an unescapable obligation? Verily the path-finders had done their work! Theirs are the privations, the long vigils, the pathetic self-denials, the battles with intractable materials, the intolerable defeats, the punishments for mistakes, the long persisting faith; theirs also to create responsibilities for others. Paul planted, Apollos must water. Carey, Ward, Krishna Das had pioneered, Peggs and Bampton must follow. The door is open. They must go. No other conclusion is possible. God wills it. Forward! Gaining, then, the consent of the Governor-General, the Marquis of Hastings, away they go, cheered with the cordial good wishes and prayers of the brethren at Serampore, carrying one thousand gospels and epistles, five hundred tracts in other languages, and accompanied by a teacher of Oriya. "We go forth," said Peggs, "bearing precious seed; may we return bringing our sheaves with us."

Here, then, was the beginning of the fusion of Particular and General Baptists. In form and organisation it was then impracticable *here* in England; but *there* in India, in presence of the sore needs of men, it was realised. They were one in service. They wrought together for Orissa. They continued to pray and work for the

* *Cf.* Dr. Buckley on the "Early Labourers in Orissa" for most interesting and instructive details of these first endeavours to evangelise the Oriyas. *G. B. Repository*, 1852, page 62; *Ibid.*, p. 121: The Serampore Press and the Orissa Mission.

Oriyas. They never lost sight of it. The home-grown divisions were forgotten. Love of souls fired and fused and welded them into one. So the gracious union effected at home last year only crowned the edifice of which they laid the foundations at the beginning of this century in India.

### THE BENEFICENCE OF ILLUSION.

But our men had accepted a vocation they did not fully understand. No doubt they were building "better than they knew"; but it is also certain that they were working under conditions they had never realised. More intractable soil for the good seed of the Kingdom could not have been found on all the wide earth. In strength of resistance to the advent of the religion of Christ it could not be equalled. The twelve labours of Hercules were child's play compared with it, and the fight of Perseus with the Gorgon had not half its perils. The Hindu religion said the world owed its creation to Maya, or Illusion; it is certain the illusive element must have been one of the most saddening in the early experiences of the missionaries of Orissa. For them it was—

> "Now, the sowing and the weeping,
> Working hard, and waiting long;
> . . . . . .
> Now the long and toilsome duty,
> Stone by stone to carve and bring.
> . . . . . .
> Now, the spirit conflict-riven,
> Wounded heart, unequal strife."

They must have failed had they not been sustained by a faith that would not shrink in the certainty of the

> "*Afterward* of golden reaping,
> Harvest home and grateful song."

The people of Orissa are provincials and inconceivably averse to change. The country is a vast mass of isolated villages and hamlets. Its population is not even becoming urban. Towns are few and small. The people cling to the homestead. Their habits and usages are centuries old, and they have an invincible repugnance to whatever is new. Their minds are perfectly closed against fresh ideas. Dr. Hunter says, "No splendid historical characters adorn its annals. Even in literature—the peculiar glory of the Indian race—the people of this province have won no conspicuous triumph, they have written no

famous epic, they have struck out no separate school of philosophy, elaborated no new system of law." "Now pass over to the isles of Kittim, and see, and send unto Kedar and consider diligently; and see if there hath been such a change. Hath a nation changed their gods, which are yet no gods?" Not certainly in Orissa! They are the slaves to custom. In nothing are they so steadfast as in their attachment and devotion to their religion. To them it is natural. They are born into it. They breathe it in infancy and childhood. It meets them at every turn of life. It is central to every interest in life. Conscience is made by it. Their thoughts are all cast in its moulds. Their interpretation of nature and duty, of sin and sorrow, of death and eternity, is determined by it. All the traditions, customs, ideas, and forces of life attach them by almost inseparable bonds to the Hindu religion.

### THE FOCUS OF HINDU ORTHODOXY.

This is true of other large areas of India, but Orissa is "the focus of Hindu orthodoxy." It is the Holy Land of the Hindu religion, and Pooree, the dwelling-place of Jaganath, the lord of the world, is the sacred city, the Jerusalem of India. Pilgrims from every quarter went to it as to their Mecca. The Brahmins made it their chief seat in the East, and Hinduism looked to it as at once its stronghold and its inspiring soul. There are nearly sixty millions of Mohammedans in India,* but the disciples of the Prophet are few in Orissa. In the districts of Cuttack and Balasore, Hindus make 85 per cent. of the population, and in that of Pooree they amount to 99 per cent. Viewed as a Pantheistic Philosophy, Hinduism, with its profound melancholy, hopeless and helpless monotony—its endless tangle of birth and re-birth—its doctrines of Karma, Nirvana, and Maya, has just now special attractions for speculative minds in the West, and in the East its subtlest ideas have sifted down into the common thought of the very bullock drivers; but the practical and workaday Hinduism of Orissa, as seen by our missionaries, was as appalling in its influence on the individual and social life as in the vastness of its range and the tenacity of its grip. It cut the very sinews of the moral life. It encouraged duplicity and licentiousness. It made men dreamy and inert. It paralysed conscience and enervated the

* *Theological Review*, Vol. III., 134.

† Hunter's "Orissa," II., Appendix, 127.

will. It was cruel and obscene, debasing and corrupting. It promoted infanticide. It lit the suttee fire to consume the widow with the corpse of her husband. It found victims for the Meriah sacrifices. It taught that "woman was a wicked animal entitled to no respect." It encouraged nightly revels, gave the sanction of religion to the grossest impurities, and converted worship into a ministry of vice.

These and other evils were fixed, strengthened, and rendered coherent by a caste system which, on the one hand, formed "a cellular structure of society, with isolation so complete that the cells never interpenetrate"; and, on the other, developed a conscience so bitterly opposed to change of every kind, that it enforced its dictates by the most oppressive and tyrannical sanctions, not even stopping short of death itself. Through long centuries the Hindu religion and society and philosophy had been effectively shut against all outside influences by that terrible goddess, Caste, the real "Lord of the Indian World"; and it was then, and, in spite of prodigious changes, still is, their strongest defence.

### THE POVERTY OF THE ORIYAS.

But, to complete the picture, you must add the intolerable poverty of the people; a poverty "so deep that a hungry man would pray for tigers, because they would not completely devour their victims and he might from what they left appease his hunger." "Even yet" (1872), according to Dr. Hunter, "Orissa does not pay its share of interest in the public debt. It contributes scarcely anything to the general expense of government. It is as much as it can do to defray the costs of its police and its own works of irrigation." In short, summing up the Orissa of 1822, Dr. Sutton says: "When the Orissa missionaries commenced their labours, one dark, unbroken night of sin and sorrow overspread the land, and the darkness had been growing darker and denser for ages. All appeared so dark and discouraging, that it seemed to say, Your prayers cannot pierce this gloom, nor your labours open an avenue sufficient to let down a ray of heaven's light on this idolatrous province!" †

### JAMES PEGGS.

Although these difficulties taxed the patience and tested the courage of the men and women who had hazarded their lives for the Oriyas,

* *Cf.* Sutton's "Orissa and its Evangelisation," 63, 67 *et seq.*

† Sutton's "Orissa and its Evangelisation," p. 105.

they clung to their task. Their faith did not fail, their zeal did not flag. Through the dark and threatening night they laboured on, assured that the morning would come, even if they did not live to see it. More difficulty led to more prayer and more pains. Peggs not only worked for the people, but studied them; amassed information concerning their condition, their history, and needs; investigated their religion, and compared it with their practice; proved that the burning of widows with their deceased husbands was neither commanded nor sanctioned by authoritative Hindu legislators, and was a horrid degradation of the Hindu religion. But he was soon worn in body and mind by his hard pioneering work, and, after four years of heroic toil, he was obliged to return to England. To the last he was true to his missionary vocation, and worked for India till the day of his death. Qualified and inspired by what he had seen in Orissa, he distributed information and quickened the social conscience of Englishmen concerning the atrocious evils that were being perpetrated under the ægis of the British Government. One of the first to see the meaning and feel the force of the "social Gospel," he ceased not "in season and out" to compel attention to India's needs. He published repeated editions of his "India's Cries," dealing with Infanticide, the Pilgrim Tax, Ghaut Murders, Suttee, Slavery, and other wrongs. His voice was one of the first to break the silence on the cultivation and smuggling of opium. He appealed to the King. He sent petition after petition to Parliament. He would not let the public rest; pamphlet followed pamphlet; speech followed speech; and so he did more for India in England than he would have done if he had spent all his days at Cuttack. Few men have wrought more effectively for the social regeneration of India than the first missionary of the General Baptist Society.*

### BAMPTON, LACEY, AND SUTTON.

But before Peggs had left Orissa, Bampton had moved to Pooree, and fixed his station in sight of the Temple of Jaganath. Nothing less would content him. He wished to attack the strongholds of the

* *G. B. Magazine*, 1827, p. 214; 1850, pp. 400, 537. James Peggs was born January 7th, 1793; died January 5th, 1850. He wrote "India's Cries to British Humanity, relative to Infanticide, British Connection with Idolatry, Ghaut Murders, Suttee, Slavery, and Colonisation in India; to which are added, Humane Hints for the Melioration of the State of Society in British India," published 1832, and "The Orissa Mission," published 1846.

enemy, and, with a seraph's devotion and a martyr's zeal, he gladly poured out his life on the altar of missionary service. Nor were these men forgotten at home. Cheering reinforcements arrived, witnessing to the unabated faith and thoughtful devotion of their distant friends. Mr. and Mrs. Charles Lacey arrived in 1823. The year following the toilers were gladdened by the appearance of Mr. and Mrs. Amos Sutton. Lacey, athletic in form, powerful in voice, indomitable in industry, and genial beyond most men in spirit, was so facile in mastering the tones and idioms of the foreign tongue that he could talk Oriya like a native, and speak in figures like a son of the East. He was a translator of Bunyan's "Holy War," and other works; but his chief distinction was that of a preacher, and his pre-eminent success in this department went far to create a succession of Oriya preachers, such as Stubbins and Wilkinson, Bailey and Miller, and to stamp the Orissa Mission as first and mainly "*a preaching mission*." * Equally at home in discussing with a learned Brahmin, or in affable chat with a low-caste illiterate native, Lacey won for himself the honour of being "the first great Apostle of Orissa."†

Sutton was a Kentish lad and went early to London as an apprentice to the woollen drapery business. In an instructive autobiography‡ he has told how he was tempted by his fellow-workers to extravagance in dress and neglect of daily prayer, and so lost his grip on God, and fell into some of the most heinous sins. But he never ceased to feel the spell of his mother's piety, or to hear the warnings of her voice, and at length was led to God and to holiness. Not long had he been a Christian when his sympathies were evoked for the heathen, and he accepted the missionary's vocation, and followed Lacey to Orissa. A man of courageous, initiative, and creative gift, he has left eloquent witness to his usefulness amongst the Oriyas. He became eminent as a grammarian in the Oriya tongue, and as a translator of the Scriptures. He originated our orphanages, and started a college for the education and training of native students for the ministry, and was himself the first college tutor. He visited the United States and

* Dr. Mullens, the secretary of the London Missionary Society, said, "The Orissa Mission may justly claim the title of the great preaching Mission of the Bengal Presidency."

† Charles Lacey was born at Hoton, Leicestershire, in January, 1799, died January 8th, 1852.—*G. B. Magazine*, 1852, pp. 212, 255, 302.

‡ "The Happy Transformation," with a Preface by W. H. Pearce, published 1844.

stimulated the Free-Will Baptists to form a society for the evangelisation of Northern Orissa. Going thither a second time he led the American "Regular" Baptists to begin work amongst the Telngus, and so became the father of a Mission which is one of the greatest missionary marvels of modern times. After a long period of seed-sowing, and an agony of depression so keen that the American Missionary Union was for giving it up, until rebuked and animated by the strains of Dr. S. F. Smith's song, "Shine on, 'Lone Star,'" * they grasped again the handle of the plough and drove it through the Ongole fields, and God has rewarded their heroic venture by ten thousand converts in one year, and a continuance of abounding prosperity. At home, Dr. Sutton † will be long remembered as the author of the missionary hymn, "Hail! sweetest, dearest tie that binds."

### THE FIRST HINDU CONVERT.

It was, indeed, a glad day for the weary Bampton when, near the end of his sixth year of toil, the first Hindu convert professed allegiance to Christ. Strong and undespairing in soul, he would have been loyal to duty till now if life had been spared him, even though not a grain of wheat had yielded any return. His Puritan strenuousness would not suffer defeat to deter him from duty. He had the courage of a pioneer; the steadfastness of men who find their strength in their convictions and their reward in the favour of God. "It has been remarked that,

* This hymn is historic in the annals of Missions as one of the finest illustrations of the missionary ministry of song:—

"Shine on 'Lone Star'! Thy radiance bright
Shall spread o'er all the Eastern sky;
Morn breaks apace from gloom and night;
Shine on and bless the pilgrim's eye.

. . . . .

"Shine on, 'Lone Star'! In grief and tears
And sad reverses oft baptized:
Shine on amid thy sister spheres;
Lone stars in heaven are not despised.

. . . . .

"Shine on, 'Lone Star'! Till earth, redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Still crown the Saviour Lord of All!"

† Amos Sutton was born at Sevenoaks, January 21st, 1802, died August 17th, 1854.—*Cf. G. B. Magazine*, 1855, p. 13.

during the nine years of his exertions in India, probably as much actual ministerial labour was performed as is accomplished by most ministers in this country in twenty years. During his first year's residence at Cuttack, thousands of individuals heard from him in his own house and compound something of the Gospel, and received numerous tracts. Of his many long and laborious journeys to spread the Gospel 'in the regions beyond' the ordinary sphere of missionary labour, it is impossible to form an adequate opinion. No man in India in modern times—not excepting his great favourite, the apostolic Chamberlain—ever endured such privations." But his great heart bounded with thankfulness to God when *Erun* (a Telinga of the weaver caste, a worshipper of Siva) having heard the Gospel from his lips in the streets of Berhampore, came on Christmas Day, 1827, broke the chain of caste, and "put on Christ" by baptism.* Hope was in the ascendant. The set time to favour Orissa had come. Not only the missionaries, but God had been at work—aye, at work *before* them as well as by them. The Spirit is given to the *world* to convince men of sin, of righteousness, and of judgment. That ministry is ubiquitous: Melchisedek hears its voice as well as Abraham; Naaman the Syrian meets with its prophet not less than Gehazi the Jew; God's messengers converse with Peter the apostle, and Cornelius the centurion at the same time. So, through his thoughtful and inquiring father, Erun had been prepared of God for the reception of the message of the missionary Bampton;† and the same God was training through a *Guru*, or spiritual guide, named Sundradas, a number of young men for the acceptance of the yoke of Christ.

### SUNDRADAS.

That Guru dwelt a few miles north of Cuttack. Martial in temper, he had started life as a soldier, and battled for the chiefs of the hills; but he was meditative in mood, and earnest in his search for truth and reality. Idolatry could not deceive him. He pierced through its disguises and exposed its crowding evils. So he became a Hindu reformer, and by his strong personal force and spiritual magnetism attracted as many as five hundred disciples. Serampore tracts found their way into his school, and the "Ten Commandments" at once compelled the teacher's admiration for their truth and beauty, and

* William Bampton was born in 1787; died in 1830.

† *Cf.* Sutton's "Orissa and its Evangelisation," page 174.

he promulgated them as his law. But, said he, there may be more light of the same healing and helpful kind. Why not go to Cuttack and see?

They went; and the visit of a number of these respectable Hindus marked a red-letter day in the history of the seemingly unfruitful work. Lacey wrote home about it in deep thankfulness. The Society used its largest type to make it known to its supporters. The Brahmin at the head of the deputation said that his religious guide and father had read their books, understood a great part of them, was convinced of their truth, and wished to express his approval of them. "Certainly," said Lacey, after several interviews, "more Divine light has spread amongst these people than we have ever seen among an equal number in India." One day, the Guru, speaking of the New Testament, said: "My children, there is the truth and great truth. There are gifts of rice, of clothing, and of wisdom. This is wisdom, the highest gift; rice decays, clothing perishes; but wisdom never dies. Take this, my children, and let it be your guide; all the silver and gold in the world cannot purchase this." Still, he was unprepared to surrender his authority to Christ. He loved power, and, like Simon Magus, was willing to use Christianity as a means for increasing his sway over his disciples. But some of them were resolved at all costs to be obedient to the truth they had learned and the Master from whom they had received it. One, Gunga Dhor, a high-caste Brahmin, and a leading spirit amongst the followers of the Guru, sought with exhaustless eagerness for intellectual and moral satisfaction. The obstacles he had to surmount were most formidable. His wife and relatives opposed him with the utmost malignity. One day, going on a missionary journey, Sutton heard a voice at a distance singing,

"Oh, my soul, be steadfast! be steadfast! be steadfast!
Be not unsteady,
The sea of love is come.
By the name of Jesus thou wilt be saved:
Oh, my soul, there is no Saviour but Jesus."

It was Gunga Dhor who was repeating these strains to sustain his feeble faith in the Lord Jesus. With motherly solicitude the missionaries watched over him. Lacey reports his emotions: "Oh, how I longed after him! If ever I understood the apostle's meaning when he said he longed after his converts in the bowels of Jesus

Christ, it was this morning. I cannot but hope that he may be a vessel of mercy, and get to heaven." In order to strengthen him for "the great refusal" of Hinduism, he accompanied Lacey to Serampore, where he conversed with Pran Krishnoo, one of the native preachers, and heard from Dr. Carey the seasonable advice, "Dear brother, take care of the jewel which you have found, and never let it go." After a while the conflict ceased, and on the 23rd of March, 1828, the great decisive step was taken, and the first *Oriya* convert left at once the old Guru and his high-caste Brahminism for the tribulation and peril of the Church and Kingdom of the Lord Jesus.

Gunga was followed by *Rama Chundra*, another disciple of the Guru, and a man of wealth, who, at the bidding of his spiritual adviser, had given most of his goods to feed the poor. *Krupa Sindhu*, from the same training school, had to battle for five years before he won the victory over his doubts. Others followed. Besides disciples, not less than six efficient native preachers and three useful deacons were led by this John the Baptist to behold in Christ the Lamb of God who taketh away the sin of the world. Who does not feel the throb of Lacey's great joy as he writes on the day of Gunga's baptism: "A highly important day has dawned upon us—a day for which we have long looked, prayed, and laboured; a day on which the chain of caste in Orissa will be broken, to be mended no more for ever; a day when we realise the first stone from Juggernath's temple, and the first from Satan's kingdom from Oriya natives; a day when our hopes and joys revive. Yes, we are revived; we have had too much unbelief; now we believe, and hope from hence we ever shall. Oh, the consequences of this day's labour! Glory, glory to God in the highest!"? It is the Lord's doing. He works redemptively always and everywhere. His saving ministry is ceaseless. The displacing of the cruel and oppressive Mahratta rule by the growingly benign sway of Britain; the guidance of the labours of Carey in patiently translating the Word of God into Oriya; the early efforts of the native Christians, seconded by those of John Peter; the formation of the European Church; the fine ardour and quenchless zeal of Pike; the co-operation of Ward with Bampton and Peggs; and last, but not least important, the preparation of the first converts by the Guru for the message of Lacey and Sutton, form a most decisive witness of the truth that the Orissa Mission is the offspring of the Spirit of God.

## OUR NATIVE PREACHERS.

Andrew, having been found of Christ, "first findeth his own brother Simon" and "brought him to Jesus." Christianity sets its converts to work. It trains by service. Disciples make disciples. The first Oriya convert becomes the first native preacher; the Peter to the band of men who have wrought valiantly for the Kingdom of God, and on whom we must rest for bringing all the Oriyas to the knowledge of Christ. Gunga was just the man for leadership in the preacher's work. Bold, ardent, sanguine, he did not even wait for his baptism before he began to talk to his fellow-countrymen about Christ. His convictions were deep and strong, and sent his message with powerful impact to his hearers. He had risked everything he had or could ever obtain "for the excellency of the knowledge of Christ." Even his wife and family he had not counted dear to him in comparison with the Saviour. He knew Hinduism as a philosophy, and as a practice, and could expose its defects as an interpretation of life and destiny, and its ghastly failure as a guide to character, service, and manhood. He had the imaginative opulence of the East, and the mastery of reasoning of the children of the West. His affluence of language matched the fine compass and resonant energy of his voice. His bearing was dignified, his manners courteous, and his gestures graceful; but he was as frank in speech as he was strong in feeling, and as full of sincerity as of unction. As to his message, let him speak for himself. "This," he said on one occasion, "this is our constant theme. Christ died for our sins. Bampton sahib came to this country, Peggs sahib came. After him Lacey sahib, then Sutton sahib came. After these others came, but all have proclaimed this: Christ died for the salvation of sinners, and rose again. Men of wisdom, tell me where you find such love as this, and I will sit and listen. Did any of the ten incarnations die to save another? Did any of the gods or goddesses? Where is such a history written? Ah! you cannot find it anywhere upon earth. This is heavenly love. He who formed you died in your stead. He who gave you existence parted with His own life to redeem you from hell." And still that is the theme of our native ministry. Sebo Patra was attacked a few years ago in one of the bazaars of Cuttack by a member of the Bramho Somaj. "I do not object," he said, "to what you say about God. I approve of it; but I don't want to hear about Christ. Never speak of Him." "Never speak of Christ!"

said Sebo; "never speak of Him who died for us! I *must* speak of Him. I *will* speak of Him till my last breath!" "Ah, well," said his opponent, "if you make mention of His name you must expect reproach, and stripes, and persecution." "Be it so," said the preacher; "come reproach, come stripes, come suffering, Jesus shall be my theme, for He died for our sins."

But it is not possible to tell at length the fascinating story of our native ministry, to describe the work of Rama Chundra, Jagoo Roul, Bamadeb, and their successors in the sacred calling. Their ability and the variety of their services are only surpassed by the splendour of their disinterestedness and the steadfastness of their devotion; for education and integrity such as theirs would have gained far higher pay under Government than they have received in the Mission. One of our devoted missionaries, William Bailey, says, "From the commencement of the Mission they have ever considered the raising up of a native ministry as the most important part of their work. There has not been a single convert who has shown any desire or aptitude for ministerial labour that they have not encouraged, and if found worthy, sent into the field." Dr. Sutton writes, "No sooner were native converts given to us than we sought to employ them in enlightening their countrymen. All who seemed likely to make preachers were carefully and gradually introduced into the work. They were taken out by the missionary in his itinerancies; encouraged to speak as they were able of their own experience in Hinduism and Christianity; employed in distributing tracts; and taught to regard themselves as bound to employ their talents for the evangelisation of their country."

"It would be doing missionaries generally cruel injustice to suppose they are not ready to employ all the native talent they have, as far and fast as they can. Amongst all the members of the rising Church of Christ in Orissa, the eye of the Christian missionary can rest on no one so interesting, or so dear to his heart, as the native preacher. Looking at him through the sacrifices he has made, the obloquy he is called to endure, the position he nobly sustains among his gainsaying and reviling countrymen, and contrasting all with the noble end he seeks to accomplish, and the real effects of his labours, he approximates to a moral heroism surpassing all human standards of appreciation, and to honour which, not man, but angels and God alone can understand."

### THE MISSION COLLEGE AT CUTTACK.

In order to raise up an educated native ministry a college was founded in the year 1845, and the utmost care taken to formulate plans by which the men should be perfectly equipped for their work. Of the men who have studied at Cuttack we may say that whilst they have all been preachers, some of them have been pastors or assistant pastors of churches; others, like Ghanushyam, Shem Sahu, and Jagoo Roul, have laboured as translators; and a few, like Sebo Sahu, have enriched the hymnody of the churches by their songs.* There are now twenty-one native ministers and six students in the College. The Rev. Thomas Bailey is the principal, and the Rev. Shem Sahu the assistant tutor.

### NATIVE CHRISTIAN VILLAGES.

The importance of thorough and effective training for the native pastors becomes more manifest when we recollect that the people of Orissa are a homestead-loving folk, clinging to village life with such tenacity that even when they form their towns they make them as much like villages as possible. So following the native instinct, and in order to assist the converts in obtaining a subsistence, the missionaries have been obliged to form native villages, in this, as in various other things, anticipating the "social work" of General Booth. "Much of the opprobrium attaching to the native Christian arises not from his conversion, but simply from the fact that he is a nondescript man about the village, without a farm or cattle, who makes his living as a day labourer, and thus inevitably takes the degraded position of the other landless low castes. For only the classes who have land are considered respectable."† But these peasants' settlements or agricultural villages were not only needed at the outset to train boys in husbandry and fit them for earning a livelihood, but as the asylums for the persecuted Hindus who were not ashamed to confess their subjection to Christ. The

* Rev. W. R. Stevenson, M.A., writes, February 23, 1888: "I was surprised to learn from a letter I received lately from the Rev. Dr. Lyman Jewett, one of the American Baptist missionaries in the Telugu country, that Pooroosootum Chowdhry, of the Orissa Mission, is the author of thirty-eight of the choicest Telugu hymns now in use, and his name appears on the title-page of Dawson's Telugu hymn-book as having assisted Mr. Dawson in the preparation of that book."

† Dr. Hunter's "Orissa," Vol. II., p. 143.

CHAPEL AND SCHOOLS AT CUTTACK

barest means of living were denied to a man who had broken caste. Every convert was deprived of all his property the moment he was baptized. "Nothing was left him; plough, bullocks, house, pans, pots, and every kind of small stock, even clothes," were taken from him, and he was obliged to begin the world anew. When Hari Pari, one of the disciples of the old Guru, was baptized, a storm of persecution was raised against him at once; but his wife joined him, and they bore the reproach of Christ together with patience and meekness. Then Bamadeb took up the cross and followed Christ. At once his brothers and caste-mates plotted against him, seized him, carried him off to Cuttack, and put him in confinement. All these converts lost everything, and were perfectly destitute. In their native village they could not re-establish themselves, and they had no better prospects elsewhere. Therefore Mr. Lacey secured a piece of ground about seven miles from Cuttack for the Christian settlement of Choga, cleared the land of its jungle and of the idol temple, and formed the first native Christian village, thus abolishing some of the obstacles to the profession of the faith of the Gospel, creating favourable conditions for the cultivation of Christian manhood, affording a protection to children from the baleful poison of Hindu idolatry, promoting the social well-being of the community at large, and advancing in many quiet but powerful ways the Kingdom of God. Here we have now a church of 136 members, sixteen having been baptized last year; a Sunday School of 78 scholars, taught by native Christian teachers; a Day School of 50 pupils, some of whom have just passed the Lower Primary examination; all under the care of a trained native pastor, Thoma Santra, and superintended by the missionaries at Cuttack. The population of the colony, numbering nearly 400, is clean and orderly, happy and active, and resident in houses neatly kept and well cared for. Large store-rooms tell of agricultural industry. A small sanctuary nourishes the fellowship of the saints and witnesses to the faith of the villagers in the rule of the redeeming and invisible Lord of life. A potent testimony is this, surely, to the wisdom, as well as the necessity, of our missionary methods; a charming and eloquent appeal for that purified and elevated village life India so sorely needs, and a proof that men who take the lead in these communities must not only be possessed of true Christian experience, but also be trained in the exercise of their gifts of thought and speech and leadership to the utmost limit of our power.

## ORPHANAGES.

The same bold initiative which created the native Christian village built for Orissa its first Orphan Asylum. As the village met the crying need of the fiercely-persecuted convert, so the orphanage provided a home for the rescued Meriah sacrifice, the forsaken child of the far-travelled pilgrim to Jaganath, or the victims of the desolating famines.

The mountains and forest tracts that slope down to the alluvial plain on which Cuttack stands were the habitations of cruelty—cruelty sanctioned by religion. Year by year thousands of children were ruthlessly stolen from their native villages, and sold to the wild Khonds. Fattened by them for slaughter, they were brought out on the day of sacrifice, and the livid flesh was cut piece by piece from the suffering victim, and presented as a propitiatory offering to the earth spirit.* Men abandoned to paroxysms of emotion accompanied the bloody rite with music and song, saying to the victim: "We have bought you with a price, and it is therefore no sin to offer you to the goddess;" and addressing the Khond deity with the invocation:—

> "Hail, mother, hail! hail goddess Bhobanee!
> Lo! we present a sacrifice to thee;
> Partake thereof, and let it pleasure give,
> And in return let us thy grace receive." †

Jesus Christ still "seeks and saves that which is lost," and in the spirit of His Palestine mission seeks *first that which is most lost*. He

* *Cf.* "Natural Religion in India," by Sir Alfred Lyall, K.C.B., 1891, p. 46.

† *Cf.* Sutton's "Orissa," p. 229. It is so often imagined that Missions are an unwarrantable intrusion upon the thoughts and habits of other peoples that it is necessary to afford a glimpse, though it is only a glimpse, of the horrible and revolting condition in which our missionaries found the people living in the hill tracts of Orissa. Dr. Sutton writes, "Meriah Pooja, or human sacrifice, takes place once in a year, in one or other of the confederate Mootas in succession. The victims are stolen from the low country, or are brought from some other distant part and sold to those Mootas where the sacrifices are performed. If children, they are kept until they attain a proper age. This cruel ceremony is thus performed. When the appointed day arrives, the Khunds assemble from all parts of the country dressed in their finery, some with bear skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long, winding feather of the jungle cock waving on their heads. Thus decked out, they dance, leap, and rejoice, beating drums and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon, the jani, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post which has been firmly fixed

is the Deliverer of the oppressed. He sets at liberty them that are appointed unto death. Swayed by His indwelling, and guided by His Spirit, the Orphan Asylum was established as early as 1836, and six boys and three girls who had been "decreed for sacrifice," but were rescued from their deluded murderers, found a new home and new parents within its walls. And before the efforts of Government to suppress these cruel practices were crowned with success, not less than 1,700 victims were rescued, and at least 250 of them had the advantages of our schools.*

But this was not the only call on the philanthropy of the mission band from the afflicted childhood of Orissa. As the Meriah sacrifices were the outstanding feature of the religion of the Khonds, so the pilgrimages to Jaganath were the most vital element in the Hinduism of Orissa; and from this travelling pest-camp, 300,000 strong per annum, large additions were made to the responsibilities of those who had the care of the orphans of the Mission. For this vast spiritual army could not move along the great Orissa road badly fed and miserably lodged, without disease and death making havoc in its crowds, and leaving many a child to want and wretchedness. The Bishop of Calcutta, seeing some detachments of the squalid pilgrim host in 1838, exclaimed, "I have visited the valley of death. The horrors are unutterable."†

---

into the ground, and there, standing erect, he suffers the cruel torture of having his flesh cut from his bones in small pieces by the knives of the savage crowd, who rush on him and contend with each other for a portion.

"Great value is attached to the first morsel cut from the victim's body, for it is supposed to possess greater virtues, and a proportionate eagerness is evinced to obtain it; but considerable danger to the person of the operator attends the feat, for it happens also that equal virtues are attributed to the flesh of the lucky holder of the first slice. To guard against so disagreeable an appropriation, a village will generally depute one of its number to endeavour to secure the much-desired object, and they accordingly arm him with a knife (mereri), tie cloths round him, and, holding on by the ends, at the appointed signal rush, with three or four hundred others, at the miserable sacrifice, when, if their man should be successful in his aim, they exert their utmost efforts to drag him from the crowd (so few being able to approach the wretched object at once). Should he escape unhurt, the whole turn their faces to their homes, for, in order to secure its full efficacy, they must deposit in their fields, before the day has gone, the charm they have so cruelly won The intent of this human sacrifice is to propitiate Ceres."

* *Cf.* Seventy-fifth Report of the G. B. Missionary Society, 1891, p. 24.

† *Cf.* Hunter's "Orissa," Vol. II., Chap. IV.

The terrible famine of 1886 added 1,500 children to the care of our missionaries. That heartrending calamity roused Europe and quickened the interest of the churches of England in Orissa to an unprecedented extent. More than three-quarters of a million of men perished within six months, in spite of the activity of the relief depôts and the efforts of the Government. A deeper abyss of human misery was rarely, if ever, sounded. Entire villages were swept away. Parents sold their children for a few coppers. Many were abandoned and left to die. The famishing little ones—only fit for the hospital—were entrusted to the physicianly care of the Mission at Cuttack, Piplee, and Berhampore, and many of them survived the disastrous famine shock, and were educated and settled in life. Two orphan villages were created, the first through the generosity of Mr. Macmillan, on the banks of the Mahanuddy River; and the second at a distance of twenty-five miles from Cuttack, by Mr. Minchin Pigou; and in them and by the schools we have trained farmers and blacksmiths, carpenters and weavers, students of medicine and schoolmasters, deacons and native preachers; whilst hundreds of them have discovered in the Orphan Home the love and mercy of our Father in heaven.*

### WOMAN'S WORK.

In this field of suffering childhood, and in that of the Sunday and Day Schools, the women of our Mission have, from the beginning,

---

* *G. B. Magazine*, 1855, p. 13. But chiefly see the testimony of Dr. Hunter, "Orissa," Vol. II., p. 142. He says, in 1872, "These miserable creatures, the children of parents who had died of starvation, or who in the last extremity of hunger had deserted their offspring, formed six years ago a collection of scarcely animate puny skeletons. The Mission door stood open day and night, and the officials contributed a weekly crop of famished children, whom they picked up at the relief depôts scattered throughout the district. Six years of good food and good training have made these strays and waifs of the famine one of the most interesting sights which I have seen in India. Two large Orphanages—one for boys, the other for girls—in Cuttack city are thronged with clean and bright-looking young people, who have been educated on the ennobling Christian system, and trained in some bread-winning occupation, to enable them to play their parts reputably in life. The boys make capital carpenters, wheelwrights, upholsterers, workers in lacquer, blacksmiths, &c. The girls work industriously with their needle or at lacemaking, although it is much to be regretted that the absence of any large demand for their little manufactures renders their labour less profitable than it might be.'

wrought with undespairing faith, and sweet reasonableness, and beautiful consecration. Besides co-operating with their husbands in many modes of service, they have assisted in the superintendence of the Day Schools, in the tuition of East Indian girls, in pastoral attention to the women-converts, in visitation of Hindu women and children in their homes, and still more productively in the creation of a succession of native women evangelists and Bible-readers. "Their record is on high"—there and only there. It cannot be given here. For no sphere of missionary labour is more discouraging than that amongst Hindu women. Hard as it is to win a man to Christ, the conquest of a woman seems almost impossible. In Orissa, the men came first. It is Gunga Dhor first, and *then* his wife. Rama Chundra first, and *then* his wife. Ninety per cent. of the pilgrims to Pooree are women. But our sisters saw in the difficulty and hazard of the task a summons to fuller service, a call to increased devotion, and with untiring zeal and earnestness Mrs. Bampton, Mrs. Sutton, Mrs. Stubbins, and others devoted themselves from day to day to the visitation and instruction of Hindu women in things pertaining to the way of salvation. And in more recent times the workers have not been less devoted.* Mrs. Herberlet, formerly Miss Hill—so soon taken from us, alas!—maintained the best traditions of the Society; and were it not that "sacrifice is reserved to living heroines till after sunset," we should delight to express our appreciation of the faithful toil of beloved workers who are resting in a cheerful old age, and others who are still ministering the word and grace of God in the homes of the women of Orissa.

### NATIVE WOMEN EVANGELISTS.

Better and more fruitful than their own direct labour is their creation of the class of native women evangelists and Bible-readers, who move freely amongst their sisters, and carry to those sitting in darkness the light of the Gospel of God in a lantern that does not repel, and does not even suggest questions. Six of these women are at work at Cuttack, and last year had nearly ten thousand hearers. They itinerate, they conduct mothers' and daughters' meetings, they preach the Gospel by the magic lantern, they visit and help the sick and suffering. There are two Bible-women in the sacred city of Pooree, and two women evangelists at Padripolli who go to outlying

* Sutton's "Orissa and its Evangelisation," p. 253.

villages and read the Bible to their sisters, and show unto them the way of salvation. As there are not many departments of work more difficult, so there are not many richer in prophecy of good for Orissa than this service of native Christian women.

### EDUCATION AND THE PRESS.

"The missionaries," says Dr. Hunter, "have been the pioneers of popular education in Orissa, as, indeed, everywhere throughout Bengal. Their labours date from 1822, and during this period they have not only made a small population of converts, but they have, by schools and printing presses, introduced a new literature into the district capitals of Cuttack and Balasore." * To-day we have fifty Day Schools containing 1,739 scholars taught by 129 teachers, and we have printed a literature that has covered nearly one hundred million pages. At the outset we were indebted to the kindness of the brethren who had in control the Serampore Press, and, as Dr. Buckley was constantly reminding us, we owed often-forgotten but unspeakable debts to Dr. Carey. In 1838 we established our own press, and for many years it was the only one in all Orissa, but playing a part only second to that of the voice of the living preacher in the exposure of falsehood and the diffusion of light, the quickening of conscience and the inspiration of faith. Often its products have been as the breath of the Spirit of God stirring the valley of dry bones and making them to live. Here and there it has been a Divine summons creating a religious awakening, and often it has carried solace to the sad, healing to the broken in heart, and hope for the dying and bereaved. For the first four years Dr. Sutton had charge of the printing department, and sent out thousands of tracts and another edition of the New Testament. Then came the long and beneficent reign of William Brooks, a man of quiet and unobtrusive goodness, well-poised head, steadfast industry, and trained capacity, who worked this "cast-iron missionary" to splendid issues. During his days, Dr. Buckley, besides being President of the College, and Secretary and Treasurer of the Indian Conference, was Biblical Revisionist-in-Chief—a bright and joyous spirit, whose delight was in the Lord and His law, a thorough Bible scholar, ceaselessly working with invincible confidence in the incorruptible Word that liveth and abideth for ever.†

* "Orissa," Vol. II., p. 142. *Cf.* also G. B. Missionary Report, 1892, p. 53.

† Dr. Buckley was born October 22nd, 1813, at Measham, Derbyshire, and

BOOK-ROOM AT SAMBALPUR.

Books have a history. Literature is life. Could we tell the story of the issues of the Orissa Press, how vivid and mighty an argument we should have that the Gospel is the power of God to salvation to everyone that believeth! The Word of the Lord has had free course in three editions of the Old Testament, ten of the New Testament, and 101 editions of separate Gospels, Psalms, or other books. "The Jewel Mine of Salvation" has directed many a toiler to the unsearchable riches of Christ. "The Ten Commandments" has been an able schoolmaster, leading souls to the Great Teacher. "The Destroyer of Delusion," and a tract on "Caste," by Isaac Stubbins, have opened the eyes and broken the fetters of the Hindu slaves of superstition, and introduced them to the liberty of Christ. Only "the day of days" will declare the infinite fruitfulness for Orissa of our Mission Press.

### THE NATIVE CHURCH.

But behind all these operations—or, rather, in living union with them—there is that new creation of the Lord Jesus, the native Christian Church—the new social order which He has formed, and whose permanence He has guaranteed, saying, "The gates of hell shall not prevail against it." We believe in the integrity and capacity of the *society* of redeemed and regenerated men, who meet in His name, and discover by actual experience that He is a real contemporary, bestowing His power and grace not only on individual men, but on societies of men, and accomplishing, through those societies, His redemptive mission to mankind. We know the risks incident to the free and uncontrolled action of such communities. So did He; but He "built" them notwithstanding, and when they failed, as they did at Corinth and in Galatia, in many things, He did not destroy them with the breath of His mouth, but He bore with them, educated them by the responsibilities He put upon them, and made them witnesses to His power and grace. So we have the native church in towns like Cuttack, Berhampore, and Sumbalpore, and in small villages like Choga, Bilepada, and Piplee.

The Cuttack Church, for example, has three divisions—an Oriya, with 570 members; a Telegu, with 20 members; and the European, with 32—making in all a membership of 622. Services are

became a missionary in 1844. For thirty-nine years he was President of the Orissa College. He revised the whole Orissa Bible. He died October 4th, 1886, beloved by all who knew him, and not least by the native Christian community.

regularly conducted in each of the three languages. The work of the ministry is divided amongst two native pastors, four native preachers, and the missionaries. There are Sunday Schools, Young Men's Societies, a Total Abstinence Association, and so on, after the fashion (it is hoped not too much after the fashion ; for the Oriyas must grow their own institutions) of the Free Churches in England. So by teaching, self-sacrificing work, and fellowship we aim at the production of Christian character. In the sum of things nothing avails but character. No success is real and assured that does not register itself in ethical energy, moral achievement, radiant holiness, and helpful service. "This is the everlasting sign that shall not be cut off." We rejoice in medical relief, and count it a Christly impulse that provides it. We are grateful for the rays of the illuminating press, and pray that they may penetrate every jungle of India. We welcome the alleviation of the burdens of agricultural, social, and political life, and are thankful for any breeze that sweetens the breath of society ; but *manhood*, redeemed by the sacrifice of the Saviour, remade and inspired by the power of the Holy Ghost, is the one indisputable witness to the grace and power of God that cannot be denied, and the only unimpeachable evidence of solid progress. "Pure Christianity," says Ruskin, "gives her remission of sins only by ending them." If that be "a dark saying," as we think it is, still it is true in so far as it hints at the "everlasting sign." False religions sell absolution, and leave the sinner a sinner still ; the Gospel of Christ saves men from their sins, and makes them new creatures. Here and there men fall away, and walk no more as becometh Christians ; "but the great mass are sound at the core." They educate their children ; they are industrious peasant proprietors ; they stand fast in right and truth ; they love God, and they serve their neighbours ; they edify one another, and seek to provoke each other to love and good works. Developing in the direction of Christ's Church, of His new social order, we shall prepare the people of Orissa for the enjoyment of the purest and largest results of the Gospel of God's grace.

### THE REGIONS BEYOND.

It is the instinct of the missionary never to stop whilst there is another man to be saved or another country to be gladdened with the good news of the love of God. Before we had our feet firmly planted on the soil of Orissa our enthusiastic, but somewhat incau-

tious, fathers (if we may be permitted to say so much) resolved to go to the WEST INDIES. But though this decision was taken in 1824, two years elapsed before Mr. and Mrs. Hudson set sail for Jamaica, to be followed in the first month of the next year by Mr. and Mrs. Bromley, and in the subsequent July by Mr. and Mrs. Allsop. No one can withhold admiration for the heroic venturesomeness that, having just taken all Orissa into its keeping, starts forth in this magnificently equipped manner on its crusade in the West. But the "winds were contrary," and "after toiling in rowing" for three years, they had to "make for the shore" and come to land. Societies, like men, make mistakes; and, like men sometimes, they do not profit by their mistakes. Pitiful towards the "regions beyond," our revered predecessors failed to see that it was the wisest economy to strengthen the forces in Orissa, and make their work sure before taking up a new mission; and accordingly Mr. and Mrs. Hudson and Mr. and Mrs. Jarrom were sent to CHINA in 1848. They started at Ningpo. Mrs. Jarrom died in 1848, and Mr. Jarrom returned to England two years afterwards; but Mr. Hudson was a man of Puritan tenacity, and, though the Society felt that they could not continue their Chinese work, he remained at his post, translated and printed the New Testament, and worked incessantly and self-denyingly for thirty-one years.

Far more in accord with the conditions of our God-given work at home and in Orissa was the attempt made by my beloved fellow-student, John Orissa Goadby, to capture the wild Khond tribes for the Lord Jesus. It was in the dark and terrible days of the Mutiny year, 1857, when one hundred thousand Sepoys were in rebellion against the Government, that he landed on the shores of India. For ten years he toiled indefatigably in different parts of Orissa, and for three of them he was engaged in the evangelisation of the KHONDS. These hill tribes had qualities that won his regard and gave him bright hopes of their future. Aborigines, like the Celts of Wales, they are the fresh and frank children of Nature; bold and fierce, but home-loving, reverential to to their parents, men of *one* word, and of one race. Were we able to devote twenty years' toil to them we might have results equalling those that have placed the Telegus by the side of the baptized crowds in Jerusalem on the day of Pentecost!

The latest manifestation of this expansive spirit is in the direction of Italy. Stirred by the earnest appeals of the veteran traveller, Thomas Cook, our Society started a Mission in ROME in 1873, and

the Rev. N. H. Shaw and his wife, formerly of Dewsbury, have been hard-working and self-denying representatives and messengers to the Italians. Though their work has been difficult it has borne good fruit, some of which has been gathered and distributed in various Italian towns and villages in ways we can trace, whilst much more we believe has been accepted and blessed by God, though unseen by us.

### BAPTIST FUSION FOR MISSION WORK.

Eighteen hundred and ninety-one is for us the "acceptable year of the Lord." All the yearnings for wider fields that found voice in Sutton's word for the Telegus, Hudson's visit to Jamaica and China, Goadby's labours for the Khonds, and Shaw's efforts in Rome, have now received their full satisfaction. Our work in Orissa and Rome has passed into and become part of the work of the Baptist Missionary Society, under the inspiration and leadership of that consecrated Christian statesman, Mr. A. H. Baynes. Whilst we thus gain new friends for Orissa, we shall have the unspeakable advantage of welcoming to our prayers and sympathies and efforts the millions of China and Africa and India. What new knowledge awaits us; what new opportunites of love; what new glories for our victorious Redeemer! Oh, that at His Cross we may enlarge our zeal and inflame our ardour to save men!

From this time forth all Baptists will become familiar with Orissa, if not with its wide plains and purple hills, luxurious jungles and passionate rivers, mango groves and rice-fields, at least with its mysterious and venerable religious philosophy, its pathetic pilgrim bands thronging the road to Pooree, its companies of saints in Christ Jesus, its preachers and teachers of the Word, its suffering women and children, and its myriads needing the Gospel of Christ. From this time they and we, we and they—not apart, but together, not as two—but as one will pray and toil and give until the glad news of God's redemption have been preached to all the Oriyas by Oriyas who have themselves tasted and felt the powers of the world to come. The Lord will hasten it in His time!

For, surely He hath already done great things for Orissa, whereof we are glad. What marvellous changes since 1822! See! the missionary no more waits at the door of the State for a licence before he stands up to preach all the words of this life. Government is no longer the active and implacable foe of religion. Save in the opium trade and in the matter of intoxicants, it does not seriously menace

the moral welfare of the people. Orissa has had its Magna Charta. Native converts are not robbed of their civil rights on the day of their avowal of discipleship to Jesus. Suttee is gone. The swinging on hooks is suppressed. Meriah sacrifices are impossible. Even the "Lord of the World" has ceased to exact his annual contribution of self-immolating victims. Many anti-social superstitions are destroyed, and others are devitalised. Moreover, Christianity has taken the commonness out of life as well as its squalor and despair; lifted man above "the generation of ants and beavers," given him the assurance that he is the child of the Father Eternal, capable of bearing the Divine image and sharing the Divine fellowship. New ideas of the universe, of human history, of life and duty, of sin and sorrow, of forgiveness and holiness, of death and eternity, of the soul and God, have generated new forces, and those forces have created new individual and social conditions, which give the radiance and glow of heavenly sunshine to an otherwise dull, weary, and commonplace existence.

All the facts in Oriya life say: "We bid you be of hope." Our missionary men and women, aged and young, are faithful, courageous, sincere, whole-hearted, and fully surrendered to Christ and the salvation of souls. The native Christians are numerous, true and earnest, and led by a native ministry, intelligent, strong, and growing. More and more are the children of native Christians being received into the Church as the years roll on. "Secret believers," said the *Indian Witness*, two years ago, "are rapidly multiplying. For every convert avowing faith there are hundreds withholding confession for fear of their kin and caste. Thousands are ready when a break shall come." That "break" is at the doors. Keshub Chunder Sen has told India that Christ is her best friend; and thousands are ready as soon as the Saviour, breaking out of the European robes in which many have arrayed Him, appears as the Christ of the Eastern Gospels, to say, with Thomas the disciple and apostle, "My Lord, and my God."

Come, Lord Jesus! Quickly come!

# BIBLE TRANSLATION.

BY EDWARD BEAN UNDERHILL, LL.D.

THE EARLY HOME OF WILLIAM CAREY.

# BIBLE TRANSLATION.

## PART I.

HOWEVER humble may have been the home surroundings of William Carey's early life, there can be no doubt that the instruction given in the school of his father, the parish clerk and schoolmaster of Paulerspury, quickened those natural gifts which led him, in late days, to eminence in the Christian Church as linguist and translator of the Holy Scriptures. As a child, he betrayed a keen desire for knowledge of every kind, and displayed that restless and persistent energy which urged him to grasp with eagerness every opportunity for its acquisition. He seized with avidity every book he met with, whether it was a work of science, or history, or travel, to satisfy his thirst. His appetite for learning was insatiable. By the time he reached the period of youth, "young Carey," as Dr. Ryland called him, had attained to no little knowledge of Latin, and by degrees he added to his equipment Hebrew, Greek, French, Italian, and even Dutch. While he was yet an apprentice, the first stimulus to the acquisition of Greek came from meeting with some unintelligible Greek words in a Bible commentary. In a rough way he imitated the letters, and obtained a translation of them from a journeyman weaver of his native village who had seen better days. Early in his Christian life he began the practice, which he continued when pastor of the church in Harvey Lane, Leicester, of reading, in as many languages as he possessed copies of the Scriptures, his daily chapter. A fixed portion of time was regularly given to study and translation. Although he knew it not, a Divine hand was directing his studies, in order that he might be prepared, in due time, to give the Word of God in their vernacular tongues to the myriads of dwelle[illegible] lands.

Early in 1787, the Rev. J. Kinghor[illegible] speaks of a

Mr. Parker, as preparing for the press a scheme for "sending the Scriptures into those countries where they have not yet been sent," the early sheets of which were then in his hands. We do not know how soon this idea took possession of Carey's mind; but we learn from Mr. Fuller that it was a motive force in the studies he pursued. In a letter written in the year 1813 to Dr. Chalmers, Mr. Fuller says: "I knew Carey when he made shoes for the maintenance of his family; yet even then his mind had received an evangelical stamp, and his heart burned incessantly with desire for the salvation of the heathen; even then he had acquired a considerable acquaintance with Hebrew, Greek, Latin, and French. And why? Because his mind was filled with the idea of being some day a translator of the Word of God into the languages of those who sit in darkness." The prevalent ignorance, even among learned men, of the languages spoken by heathen peoples, was no obstacle to Carey. His own acquisitions were a living commentary on his words: "It is well known," he says, "to require no very extraordinary talents to learn in the space of a year or two at most the language of any people on earth, so much of it, at least, as to be able to convey any sentiments we wish to their understandings."

Thus from the earliest period of his career was Carey feeling his way to the chief work of his life, and an impetus given to the translation of the Holy Writings of our faith in many tongues, which is the great, if not the noblest, feature of modern missionary enterprise. "A sublimer thought," said the celebrated Wilberforce, "cannot be conceived than when a poor cobbler formed the resolution to give to the millions of Hindus the Bible in their own language."

### ARRIVAL IN INDIA.

On the 12th of June, 1793, he embarked for Calcutta with his family and Mr. Thomas, a pious Indian army surgeon, who had returned to England with the object in view of seeking aid, both in men and money, for the establishment of a Christian Mission in Bengal. After a tedious passage of five months, the anxious party landed at their destination. The wearisome months of the voyage were not passed in idleness. The second week found Carey, with his companion, who was already well acquainted with Bengali, studying the language. As his knowledge grew, with his Hebrew Bible before him, the Book of Genesis was taken in hand for translation. Carey's entrance on his life-work had begun. En-

couraged by that eminent Orientalist, Sir William Jones, Mr Thomas, some years before, had given the Gospel of Matthew a Bengali dress. The translation, though crude in style, and much tinged with Anglican words and idioms, found acceptance among the people. It opened to them, if imperfectly, the wondrous story of the "Word made flesh."

On reaching Mudnabatty, Mr. Carey found several persons—the fruits of Mr. Thomas's early labours—inquiring after the new faith. An appeal which reached the missionaries from Dinagepore gave them great encouragement. "Three years ago," said these humble seekers after God, "we heard a little about the Gospel of God. At that time we were promised seven or eight chapters of the Bengali translation thereof, but did not obtain it." They, therefore, earnestly desired that another messenger should be sent, bringing with him the book and further information of this new way. "Then we will hear again, from his mouth, the Word of faith, the manner of prayer, the joyful news from heaven; and, having heard it, be blessed. This is our desire. This grant."

Carey scarcely needed such a stimulus as this, or the pleasant fact which he joyfully relates to Mr. Fuller:—"A pundit and another man from Nuddea came to see me. I showed it" (the Book of Genesis) "to them, and the pundit seemed much pleased with the account of the Creation." Settled at Mudnabatty, Carey was unremitting in his endeavours thoroughly to master the Bengali tongue, and to revise the rough translations of Mr. Thomas. He grudged the hours spent in writing to anxious friends at home. He was "attempting the utmost that was possible with the utmost of his power, and without the smallest loss of time." As it was, his letters were full of appeals, and suggested arrangements, for presses and types.

It may be interesting to see him at work. "I employ," he says, "a pundit merely for this purpose. With him I go through the whole in as exact a manner as I can. He judges of the style and syntax, and I of the faithfulness of the translation. I have, however, translated several chapters together, which have not required any alteration whatever in the syntax. Yet I always submit this article to his judgment. I can also, by hearing him read, judge whether he understands his subject, by his accenting, reading properly, and laying the emphasis on the right words. If he fails, I immediately suspect the translation, though it is not an easy matter for an ordinary

reader to lay the emphasis properly in reading Bengali, in which there is no pointing at all."

Delays in printing were inevitable. "India," says Dr. Marshman, "had never seen printing in her own indigenous characters till about twelve years before the arrival of the brethren, Carey and Thomas, in India." For this art the Hindus were indebted to the skill and perseverance of the celebrated Dr. Wilkins, the author of the first Sanscrit grammar, and librarian of the East India Company. He it was who first cut, with his own hands, the matrices for a complete fount of Bengali type, in order to print Mr. Halhed's grammar of that language. But the cost of printing in Calcutta was enormous, and to the finances of the missionaries and their "infant Society" prohibitory.

Though impatiently awaiting the possession of a printing press and other materials, Carey pressed on with his translations. Such was his wonderful industry and indefatigable devotion to his object, that in somewhat less than two years he had finished his first transcript of the entire New Testament in Bengali. He was at this time thirty years of age. Writing to Mr. Fuller on the 16th November, 1796, he says, "I expect the New Testament will be complete before you receive this, except a very few words which may want attention on a third and fourth revisal; and now I wish the printing to be thought of. It will be at least two years from this time before communications respecting printing will arrive from England, by which time every correction may certainly be made. We were in hopes of printing it at our own expense; but in this we are disappointed. Were it printed here, 10,000 copies would cost, at the nearest calculation, 43,700 rupees (£4,400 sterling), an enormous sum. But it may be done much cheaper by sending out a printing press with types, &c.; and if a serious printer could be found, who was willing to engage in the Mission, he would be a great blessing to us in superintending the work, for the natives would do the laborious part. Such a printer I knew at Derby, before I left England."

### PURCHASE OF PRINTING PRESS.

Still Carey was on the watch to secure the materials for printing in India. Early in 1798 he heard with joy that a type foundry was about to be established in Calcutta, and that punches had been cut by a native artisan; but the project came to nothing. Next he hears of an old wooden printing press for sale. It is eagerly purchased for

£40, and becomes the gift of Mr. Udney to the Mission. "It was conveyed to Mudnabatty, and set up in a side room. Crowds of natives flocked to see it, and hearing Mr. Carey's description of its wonderful powers, they pronounced it to be a European idol." But Carey himself thus notes its arrival: "After worship I received notice that the printing press was just arrived from Calcutta. Retired and thanked God for furnishing us with a press."

But the studies of Carey were not confined to the Bengali. Within a year of his settlement at Mudnabatty he had entered on the study of the Sanscrit, the great classical language of Hindustan. While translating into Bengali, he found it necessary to search for the original meanings of the words he used. He soon discovered that many of the languages of Northern India were more or less derived from the ancient Sanscrit. This was the fountain from whence flowed their grammatical structure and living forms. Five-sixths of the dialects spoken by the people were composed of words drawn from the Sanscrit. A knowledge of this ancient tongue would therefore put the scholar in possession of the key by which the intricacies of the native speech could be unravelled, and a clear path opened for their easy and intelligent acquisition. It was also possible to find in the Sanscrit terms for the more difficult words of Scripture, for which no correlative could be discovered in the colloquial speech. As usual with him, Carey went thoroughly to work upon this rich and unexpected mine. He quickly mastered the grammar, generally the labour of five years in the native schools, and, conquering all difficulties, became one of the foremost Sanscrit scholars of the age.

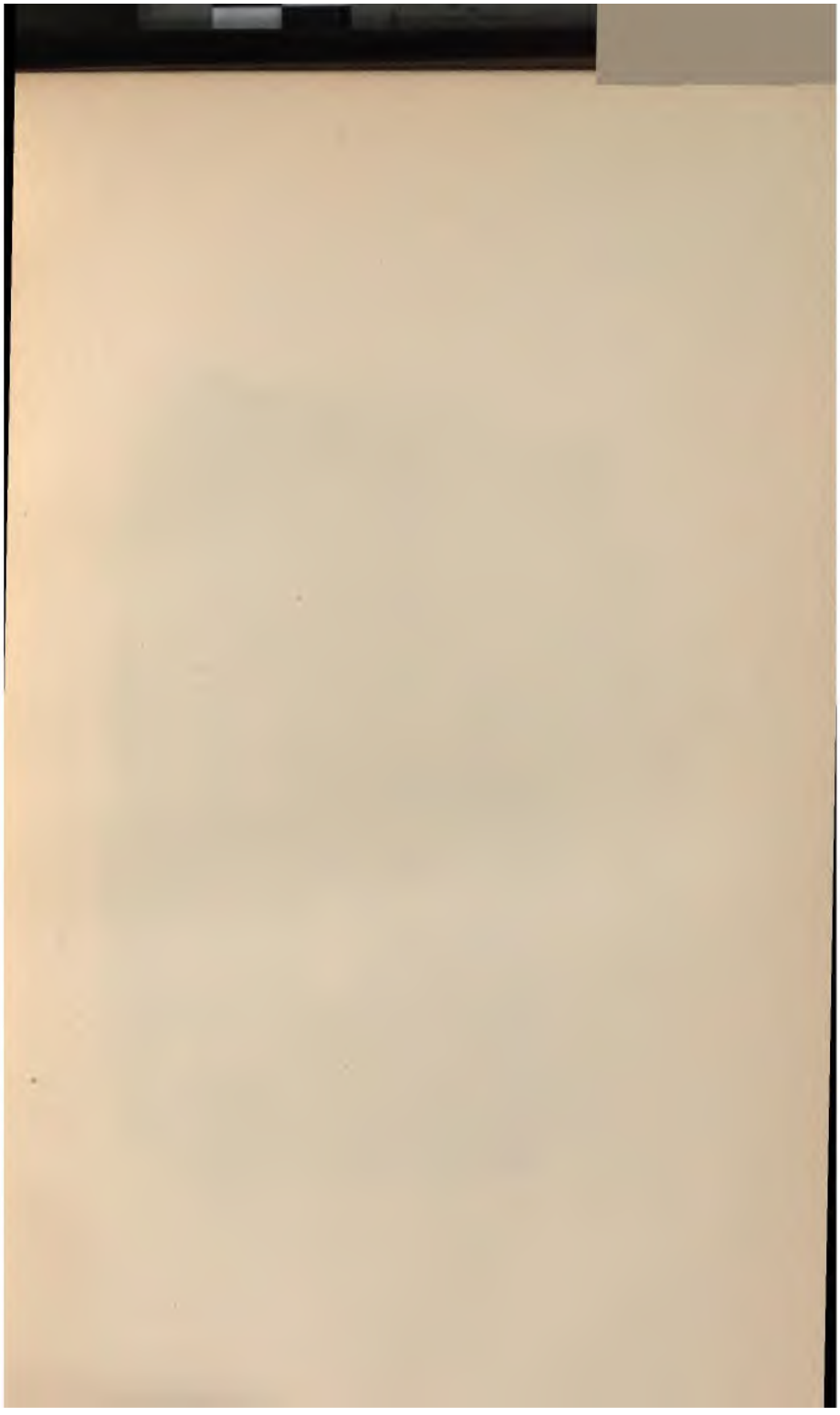
The Bible work of the brethren was viewed with great satisfaction by the friends at home. "You must not," wrote Fuller to Carey, "even if you can afford it, deny us the pleasure of participating with you in the expense. The public is generous, and what shall we do with our money but appropriate it to the service of God?"

### WILLIAM WARD.

But a printer was needed. One was found in a recent and beloved student of the seminary conducted by Dr. Fawcett at Ewood Hall. Mr. Carey had previously met with William Ward, as a pious youth and a printer's apprentice; but he was now, in the providence of God, ready to answer the call of William Carey to join him as a well-instructed fellow-worker in the Kingdom of God. It was just before his departure from E Carey had seen Mr. Ward in

# BIBLE TRANSLATION.

BY EDWARD BEAN UNDERHILL, LL.D.



From the earliest stage of their enterprise, the unparalleled labours, the successful zeal, and sagacious skill of the missionaries, awakened in England the deepest interest and, it may be said, surprise. The celebrated John Newton as early as 1797, writing of Carey to Dr. Ryland, said, "I look to such a man with reverence. He is more to me than bishop or archbishop; he is an apostle." Englishmen, both in India and at home, tinged with the prevalent infidelity of the age, deemed the conversion of a nation steeped for ages in the most ancient idolatry in the world impossible. But the example and prosperity of Serampore stirred the hearts and excited the hopes of Christians of all denominations. The formation of the London Missionary Society in 1796, and of the British and Foreign Bible Society in 1804, was hailed everywhere as a work of God. Writing to a New York friend, the calm, strong mind of Fuller was stirred to exclaim exultingly, "Infidelity threatens to swallow up Christianity! But, however those who are interested in its emoluments may tremble, we have no apprehensions. Instead of waiting for the attack of the enemy, we are acting offensively. The Christian world is almost laying its account with nothing but victory, and commencing its operations against the strongholds of heathenism. So we have nothing to do but to pray and preach." George III. graciously accepted a copy of the Bengali New Testament, expressing his pleasure that any of his subjects were engaged on a work so commendable and useful, while even the approval of the Government of India was marked by the professional honours conferred on Dr. Carey as its translator.

### LARGER SCHEMES.

On the 2nd October, 1803, we find the brethren at Serampore, in their commemoration of the day on which the Society was formed nine years before, discussing the feasibility of translating the Scriptures into as many as possible of the Indian tongues. In their "Bond of Brotherhood" they emphatically declare: "We consider the publication of the Divine Word throughout India as an object we ought never to give up till accomplished, looking to the Fountain of all knowledge and strength to qualify us for this great work, and to carry us through it to the praise of His Holy Name." It was the habit of Carey and his coadjutors to submit to no delay. To plan was to execute. Before many weeks had passed two munshis were engaged to assist in the translation of the New Testament into

Hindustani. To this work Mr. Carey added the Mahratta, having as his munshi a native who was an adept in that language. Progress was also made with the Persian. Learning, shortly after, that Major Colebrook was engaged on the Hindustani Testament, the Serampore brethren laid it aside for a while, until it was ascertained that this attempt had failed. "We will gladly do," said Carey, "what others do not do, and wish all speed to those who do anything in this way."

By the year 1805 a larger scheme had ripened in their minds. Writing to Dr. Ryland on the 14th December, from his lodgings in Calcutta, Dr. Carey thus expresses himself: "We have it in our power, if our means would do for it, in the space of about fifteen years, to have the Word of God translated and printed in all the languages of the East. Our situation is such as to furnish us with the best assistance from the natives of the different countries. We can have types of all the different characters cast here. About 700 rupees per month, part of which I hope we shall be able to furnish, would complete the work. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain." The languages specially marked out in this remarkable and noble project were the Hindustani, Persian, Mahratta, Oriya, Telugu, Burmese, Chinese, Tonquin, and Malay. It was "the romance of enthusiasm"; but Carey, Marshman, and Ward did not flinch before this herculean labour. The souls of men and the glory of God were the stake. On the spot it seemed to some scarcely less than madness. The elements around them were both numerous and hostile. In the early part of 1804, Dr. Gilchrist, the Professor of Hindustani in Fort William, proposed for discussion in the College, in the presence of the Governor-General and a distinguished assemblage of native gentlemen, the thesis "that the natives of India would embrace the Gospel as soon as they were able to compare the Christian precepts with those of their own books." The proposal gave umbrage to the munshis of the College, and to the native nobles who were expected to be present. The old Indo-European officials were particularly shocked. It ran athwart their morbid deference to native prejudices. They were alarmed lest the proceedings of the missionaries should fructify into a mutiny, not of the Sepoy army alone, but of the mass of the people, against their rule. The wildest rumours were set afloat. The clamour gathered threateningly around the seat of government. Said Dr. Buchanan, writing to a friend, "A battle is now fighting, with Mussulman and

Hindu prejudices, against the translation of the Scriptures. Lord Wellesley and Mr. Barlow are neuter; but the old civil servants fan the flame." The Government at length gave way, and forbade the discussion; but Dr. Gilchrist indignantly threw up his appointments and returned to England.

These rumblings, as of a volcano ready to burst, had no deterrent effect on the missionaries. Safe at Serampore, under Danish protection, they calmly and quietly went on with the prosecution of their plan. It was warmly endorsed by the Society at home. At a meeting of the Committee of the Society, held at Kettering on the 23rd May, 1804, the following resolution was unanimously adopted: "Resolved, that if our brethren should be able fully or in part to execute the plan which they have conceived of translating the Scriptures into the Eastern languages, we will most cordially co-operate with them, and are persuaded the religious public will not suffer the work to stop for want of pecuniary support." Mr. Fuller expressed his hearty approval, and at once took upon himself the labour of laying the plan before the public at home and of raising the funds. For this purpose, with unfaltering energy, he traversed many parts of England and Scotland, awakening the sympathy of all denominations, and planting in the churches an interest in India Missions which has since never ceased to glow. His strenuous exertions were rewarded with success. Thirteen hundred pounds were rapidly collected for this special object, and friends in the United States subsequently added seven hundred pounds to the store.

## THE BIBLE SOCIETY.

Although the Committee of the Bible Society, soon after its formation in 1804, opened communications with Mr. Udney, the Rev. Mr. Brown, and Dr. Buchanan, all of whom were Episcopalians, for the purpose of co-operating with the Serampore brethren, the fact was not known either to Mr. Fuller or the missionaries. After many months' delay, the cause was discovered. It was the desire of Dr. Buchanan to associate the translation work with an ecclesiastical establishment.

Ultimately the Bible Society, emancipated from this hampering alliance, liberally aided the operations of the missionary brethren, and for many years efficiently sustained the independent exertions of the originators of Eastern translations. That the brethren at Serampore were not more strenuously opposed by the authorities

of the East India Company seems almost inexplicable. But they were under the watchful guardianship of the providence of God. The interpretation may probably be found in the striking words of Mr. Fuller, written to Mr. Ward in 1809 : "Your literary attainments afford not only a means of spreading the Word, but are *a shelter* to you. Had you been a company of illiterate men, humanly speaking, you must ere now have been crushed. God gave Daniel and his companions wisdom in Babylon for a preservative."

An enlarged and more comprehensive plan was at length embodied in a "Memoir on Translations," from the pen of Dr. Marshman. After some modification by Dr. Buchanan, willingly acceded to by the missionaries, it was published as an "Appeal" for subscriptions in Calcutta in 1806. It met with only moderate success. But on its transmission to England it excited the most profound interest. Copies were sent by Dr. Buchanan to the Episcopal Bench, to the Universities of Oxford and Cambridge, to the Court of Directors, and to several crowned heads. But although thus heralded in England, the pecuniary result was not commensurate with the expectations of Dr. Buchanan. His desire to absorb the labours of the Serampore brethren in a grand institute under State patronage met with no encouragement, and the missionaries were left to pursue their unaided way. Still it secured for them a reputation and a degree of respect which otherwise they might have failed to enjoy.

The extensive scheme on which they had embarked was, however, cramped by the want of means. This led Dr. Marshman, in 1808, to draw up another "Memoir," which he forwarded to England. Mr. Fuller committed it to the press before proceeding to Scotland on his usual triennial tour, where it was reprinted, and widely distributed by Dr. Stuart. The publication produced an extraordinary effect among all denominations. "Never was anything equal to it since the days of the apostles," testifies Mr. Fuller. "Money poured in like rain in a thunderstorm. Those who had been disputing for years about discipline, weekly communion, and other kindred matters, seemed half ashamed of their differences. Thousands flocked to hear me, and hundreds went away, too, from large places, because they could find no room." On this almost triumphal progress Mr. Fuller travelled twelve hundred miles, preached forty-two sermons in about six weeks, and reaped a harvest of £2,000.

Meanwhile thousands of copies of the holy volume had issued from the hard-working toil of the men at Serampore. They found that,

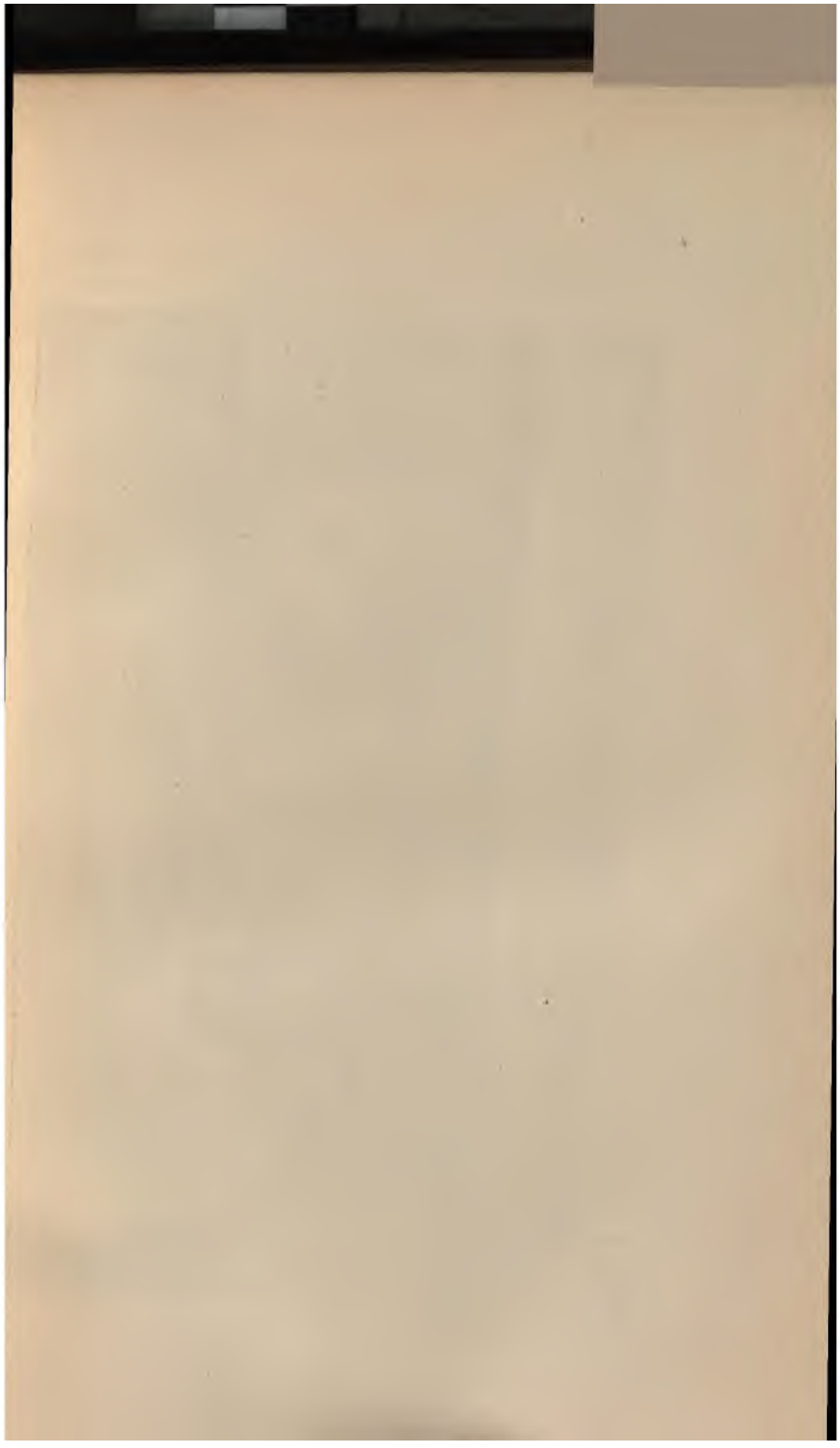
published in sections, the Scriptures had a wider circulation than in the form of a somewhat bulky volume. Few people had ever seen, and certainly had never read, so large a work. Each edition as it passed through the press underwent the most anxious revision. The Bengali New Testament, first published in 1801, had by the year 1809 reached a third edition, and in the same year, on the 24th June, the Old Testament, of which the separate volumes had by degrees been published, was issued complete. The five volumes of which the translation consisted had each one been written by Dr. Carey's own hand. It was the work of fifteen years. On the same day on which he put the finishing stroke, he was laid down by a fever that brought him near to the grave.

### FURTHER TRANSLATIONS.

The Oriya Scriptures was the next work seriously taken in hand. Though possessing a separate grammar and character, the Oriya language is in many respects allied to the Bengali. The country of Orissa is noted as the centre of the worship of the idol Juggernath. It is indeed worshipped at Serampore, and at other places in Bengal; but the chief resort of pilgrims is the great shrine of Cuttack, in Orissa. Carey's pundit was a native of the country. Learned in Bengali, he adapted the Bengali version to the needs of his countrymen. The manuscript he prepared was examined by Dr. Carey, and compared with the Greek original, verse by verse. By 1809 the Oriya New Testament and the Psalms were printed and put into circulation. Two volumes of the Old Testament were also completed by 1811.

Another of the great versions on which Dr. Carey has stamped his name was the Sanscrit. By 1811 he had finished at press the New Testament and the Pentateuch, in two quarto volumes of 500 and 600 pages respectively. Attention had also been given (and one Gospel printed) to what is now called the Urdu language. But as the Rev. Henry Martyn, a chaplain of the East India Company, but a devoted missionary, had undertaken this work, it was laid aside for a time. For this task Mr. Martyn was peculiarly qualified by his knowledge of the Persian language, which forms a notable feature of the Urdu, as spoken in the North-Western Provinces of India.

It will suffice to indicate in a few words other versions which, up to this time (1811), engaged the attention of Dr. Carey and his



TRANSLATORS AT WORK.

coadjutors. The New Testament, with the Pentateuch, had been published in Hindi and the Mahratta tongues; and four other versions had been commenced in the language of the Sikhs, in the Magadha, the Kurnata, and the Chinese. The greatness of the labour involved in their execution will not be realised, unless it is remembered that in all these various tongues punches had to be cut and types cast for the first time. The missionaries were well aware that their productions were not in a finished state, and that their knowledge of these numerous languages was not so perfect as to render revision unnecessary. Their versions were first attempts to translate into languages whose literary forms and structure were little known. They had to discover in manuscripts difficult to decipher words and idioms expressive of the divine and pure thoughts of Scripture, in tongues moulded by ancient errors and polluted by vile idolatries. Still, imperfect as they were, the versions were, on the whole, intelligible to an attentive reader; and as the novelty of Biblical facts and ideas was overcome, were sufficient to lead inquirers to the knowledge of salvation. It was for the successors of these eminent men to carry forward to a more perfect stage their noble work. They laid the foundations of God's temple, but succeeding ages must build thereon the gold and precious polished stones of heavenly truth and redemption.

It is, however, interesting to know what Dr. Carey himself could say in answer to gainsayers. "You mention," he writes to Fuller, "some objections that have been made to our translations, as if they were the work of graceless barbarians. We certainly do employ all the help we can obtain; Brahmins, Mussulmans, and others, who both translate and sometimes write out rough copies; and should think it criminal not to do so. But we never *print* any translation till every word has been revised and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction, to pass without examining it and seeing through it. I read every proof-sheet twice or thrice myself, and correct every letter with my own hand. Brother Marshman or I compare with the Greek or Hebrew, and brother Ward reads every sheet. Three of the translations, Bengali, Hindustani, and Sanscrit, I translate with my own hand; the two last immediately from the Greek; and the Hebrew Bible before me, while I translate the Bengali. Whatever helps I use, I commit my judgment to none of them. Indeed, I have never yet thought anything perfect that I have done. I have no

scruple, however, in saying that I believe every translation that we have printed to be a good one." All must commend the transparent honesty and sincerity of the writer of these lines.

The period immediately preceding the calamitous year, 1812, had been more than usually filled with events of the deepest interest. In all the departments of missionary labour, Divine blessing had attended the steps of these messengers of Christ. Several new churches had been formed to testify to the grace of God. At the very seat of Juggernath's dreadful rites a mission had been planted; and the Scriptures were liberally distributed within the precincts of the huge temple which towers over land and sea. Native Oriyas, themselves the fruit of Scripture instruction, were busy in other districts, widely separated from each other, scattering broadcast the leaves of heavenly truth for the healing of the people, and that not without considerable success. In the country of the Mahrattas, many were reading the Word "with apparent good effect." Progress had been made in the translation and printing of various portions of Scripture in ten distinct dialects and languages, and some advance had been made with seven others. Important improvements were adopted in the casting of the types and in manufacturing paper, and arrangements were completed for the training, in this special department, some of the younger members of the missionary families. "There never was on earth," said Mr. Foster, writing to his parents in 1813, "a set of men more faithful to a great object, nor—as to the principals of them, at least—more excellently qualified for it. To me it is constantly a cause of wonder by what art, by what almost preternatural faculty, it is possible for human beings to accomplish so much as they are incessantly doing. It is the utmost possible exertion of mortal industry; but, doubtless, it is also a very extraordinary measure of Divine assistance."

### THE SERAMPORE FIRE.

Suddenly this bright scene of Christian toil was clouded over. "The sun had just set," says Dr. George Smith, "on the evening of the 11th of March, 1812, and the native typefounders, compositors, pressmen, binders, and writers had gone. Ward alone lingered in the waning light at his desk, settling an account with a few servants. His two rooms formed the north end of the long printing office. The south rooms were filled with paper and printing materials. Close beyond was the paper-mill. Fourteen founts of Oriental types, new

supplies of Hebrew, Greek, and English type, a vast stock of paper from the Bible Society, presses, priceless manuscripts of dictionaries, grammars, and translations, and, above all, the steel punches of the Eastern letters—all were there, with the deed-books of the property, and the iron safe containing notes and rupees. Suffocating smoke burst from the type rooms into the office. By midnight the roof fell in along its whole length, and the column of fire leaped towards heaven. All being over, with 'solemn serenity' the members of the Mission family remained seated in front of the desolation."

In these graphic words Dr. George Smith has described the catastrophe, which, for a few days, seemed to paralyse the energies of the brethren, and to imperil for years the success of those objects to which they had consecrated such unequalled industry. The cause of the fire was never discovered. Happily, no lives were lost. The fire destroyed all but six presses. Two thousand reams of English paper, worth at least £5,000, were also consumed. Founts of type in fourteen languages, besides English, were melted into a crude mass of lead, and all the apparatus essential to their use was destroyed. Not even enough was saved to print a statement of the loss; that was estimated at £12,000. The matrices only were preserved, having, happily, been deposited in another place.

Dr. Carey arrived the next day from Calcutta. For the moment it seemed impossible to replace the precious manuscripts of the venerable man. The translation of the Ramayan, on which he and Dr. Marshman had been for some time engaged, was, indeed, never resumed; but worst of all was the destruction of his most colossal work, the polyglot dictionary of all the languages derived from the Sanscrit, to which Dr. Carey had devoted the profoundest and most exhaustive study. The year had been ushered in by an earthquake; but the desolation caused by the fire seemed in comparison not more grievous than for the moment this apparently irreparable disaster. "Carey walked with me," states the Rev. T. P. Thomason, the incumbent of the Old Church, Calcutta, "over the smoking ruins. The tears stood in his eyes. 'In one short evening,' said Carey, 'the labours of years are consumed. How unsearchable are the ways of God! I had lately brought some things to the utmost perfection of which they seemed capable, and contemplated the missionary establishment with, perhaps, too much self-congratulation. The Lord has laid me low that I may look more simply to Him.'"

Carey's undaunted and buoyant spirit, however, soon found a

bright side to the calamity. As the punches of the various founts of type were saved from the wreck, in the lapse of a few days the type-founders were at work. The Tamil fount was the first completed; the Devanagari followed, and in six or seven months the remainder were at the service of the compositors. A comparatively short time sufficed to replace English and other needed type from home. Pundits at once resumed their studies, and were soon busied in replacing the destroyed manuscripts. For the rest, Carey and his colleagues were prompt to bring to bear the same indefatigable industry which had already wrought such wonders, and to seize the opportunity thus given them to profit by the experience they had gained. "It will require twelve months," wrote Carey, "to replace what has been consumed; but as the travelling a road a second time, however painful it may be, is usually done with greater ease and certainty than we travel it for the first time, so I trust the work will lose nothing of real value. The ground must be laboured over again, but we are not discouraged. I and mine are in the hands of an infinitely wise God."

The news of the fire reached England on the 9th September. However much the event was to be regretted, it created remarkable and intense interest in all parts of the country. Christian people of every denomination vied with each other in the liberality of their gifts. "Money," wrote Mr. Fuller to Scotland, "is coming in from all quarters. The Mission never was more prosperous. It is cheering to think of the interest that is felt for it by Christians of all denominations. We have thought the Christians of the South to have done wonders; but you of the North keep ahead of us." In fifty days after the news of the catastrophe was spread abroad, Mr. Fuller entered the room in which the Committee of the Society had been convened, his eyes sparkling with joy and gratitude, exclaiming, "Well, brethren, the money is all raised; the loss by the Serampore fire is all repaired. So constantly are the contributions pouring in from all parties, in and out of the denomination, that I think we must in honesty publish an intimation that the whole deficiency is removed. They are of so ready a mind that we must even stop the contributions."

### THE CALAMITY OVERRULED.

But a still more important result followed, in the providence of God, little anticipated by the sufferers. It gave a crushing blow to

the restrictive policy of the East India Company. Thenceforward it became impossible to exclude missionaries from the vast empire they governed. Both Parliament and the press were filled with admiration by the reports of the heroic character, the self-sacrifice, the great learning, and the successful labours of the men of Serampore. The celebrated William Wilberforce, from his seat in the House of Commons, in a remarkable speech claimed and secured liberty of conscience and freedom of action for the men who were so devotedly engaged in propagating the Gospel in that heathen land. By clauses introduced into the new charter of the Company, the "wall of exclusion" was broken down. The fire of Serampore burnt a path for the Gospel through the prejudices and bigotry of Bengal civilians. The churches of Christendom were aroused by a sense of unfulfilled duty to supply the need, and numerous bands of missionaries speedily appeared to enter on the open field.

Passing over the minute details of the laborious days and nights of the great pioneers of Bible translation, we may fix our attention for a few moments on the year 1816, for a brief review of what had been accomplished. It may be regarded as the culminating year of their arduous labours. New missionaries, in ever-increasing numbers, came to share their toil. The period of revision set in. In some cases the versions passed into other hands. They had laid the foundation. It was the work of their coadjutors and successors to perfect and ornament the structure. Some versions were wrought in the rough, others were in a more advanced stage. They had conceived the grand idea of giving the holy volume to the nations of the East, and shown in some measure the practicability of its achievement. They embraced in the scope of their vision all the numerous tribes of Hindustan, the isles of the Eastern Archipelago, the secluded multitudes of China, and the countries lying between the Himalayas and the Caucasus. In this vast range they had no idea of excluding other toilers. They rejoiced in their coming. They were content to be pioneers through the great untrodden forests of Oriental life and learning, penetrating as far as they could the vast jungles, marking paths, and ascertaining the conditions of success. When they began, a few solitary cases in Southern India excepted, not an individual was engaged in the work. Only to awaken interest in the endeavour they esteemed a clear gain to the cause.

But their progress had been remarkable. In the Bengali and Oriya languages, they had both translated and printed the entire

sacred volume. In the ancient Sanscrit, the parent of so many Indian dialects, they had translated and published three of the five volumes into which the Sacred Word was divided. The Hagiographa were in the press, and the prophetical books were nearly ready for the printer. The same could be said of the Hindi, of which the second edition of the New Testament was in circulation. To summarise the whole : the entire Scriptures had been completed and published in two languages ; the New Testament, the Pentateuch, and the Historical Books in four ; the New Testament and the Pentateuch in five ; the New Testament alone in six ; four of the Gospels in eight, and three of them in twelve of the languages of India. In twelve others, types were ready, and the Gospel of Matthew in the press.

By this time experience had corrected many of the ideas of the translators with reference to the affinities of the languages of India. As their explorations proceeded, they discovered collateral branches hitherto unsuspected, and relations altogether unknown. Grammatical characteristics varied, and the most puzzling divergences from the fundamental Sanscrit were found to exist. There were twenty languages, composed for the most part of the same words, all equally related to their common parent (the Sanscrit), but yet possessed of a different set of terminations and entitled to rank as distinct cognate tongues, and recognised as such by the natives of India from time immemorial. Combinations of languages had been brought about by incessant wars and by conquests, so that every dialect demanded independent study. Hence, as time progressed and missionaries multiplied, the study of each language or dialect received individual and special labour. It became obvious that many of the Serampore versions needed the attention of better-informed scholars. The great men of Serampore were content to have led the way, and they rejoiced when more fully instructed students could take up their handiwork and give it the perfection of which it was capable. They used to the utmost the advantages they enjoyed, and set an example of intense application and unparalleled industry to every generation of missionaries following.

### DR. MARSHMAN ACQUIRES CHINESE.

Reference must now be made to the remarkable results of Dr. Marshman's studies in Chinese. His attention was first drawn to this tongue (the speech of more than three hundred millions of human beings) in

1803, but it was not till the month of March, 1806, he actually entered on the bold and arduous task of preparing in it a translation of the Holy Scriptures. Writing to Dr. Ryland, he says: "I have begun the Chinese language, and nearly committed to memory four hundred sentences. Mr. Lassar is an excellent teacher and a man of ability. I have begun writing the language. John Marshman (his son) and Jabez Carey are my companions." This was Dr. Marshman's first attempt to penetrate into that hitherto "impregnable fastness." Said Dr. Carey of his beloved friend: "In point of zeal, he is a Luther and I an Erasmus."

Johannes Lassar was an American Christian, born in China, and had become acquainted with Chinese in his colloquial intercourse with the people. He was introduced to Serampore by Dr. Buchanan, who for a year supported him there. With Lassar's assistance and Du Halde's dictionary, Dr. Marshman, with his youthful companions, began this severe and wearisome study, devoting every possible moment, night and day, for many years, to its attainment. It became his singular merit to have carried the first translation of the entire Scriptures through the press. To him also attaches the praise of first conceiving, executing and printing the Chinese Scriptures with movable metal blocks. Steel punches were engraved, from which any number of characters could be taken, and a great saving secured both of expense and time. In accomplishing this object, Dr. Marshman was much indebted to Mr. Lawson, of Calcutta, whose improvements added much to the legibility and accuracy of the type. It constituted an era in the history of Chinese literature, and will doubtless in time be adopted, not only by missionaries, but by the Chinese literati themselves.

On this great work Dr. Marshman spent full fifteen years of his busy life. The entire Bible was completed in 1822. At the anniversary of the British and Foreign Bible Society in 1823, a complete copy of the work, printed at the Serampore Press, was presented to the chairman, and was warmly welcomed, the author also receiving the earnest congratulations of Mr. Wilberforce. In the year 1823, Dr. Morrison's well-known translation was also finished, and became the favoured version of the Bible Society. Dr. Marshman's work was, however, gladly received by the Chinese residents of the Archipelago, and by many scholars it continues to be highly esteemed. The late missionary, Dr. MacGowan, held it to be superior to the versions of Morrison and Gutzlaff. They were alike serviceable in

preparing the way for the more exact translations of the present day.

At the Shanghai Conference of 1890 the Rev. J. Wherry, in a paper on the subject of Chinese translations, thus gives the result of a recent examination of Dr. Marshman's work: "Compared with the Bibles in current use to-day the style is crude, often painfully so. Its infelicities are due to too great an effort after literalism, to narrowness of range in the translator's vocabulary, unfamiliarity with important principles of grammatical structure, to the lack of Chinese terms at that early date to express Biblical and Christian ideas. Still, it is surprising how much of the actual contents of the book is good current Chinese, and that a large proportion of it appears, *ipsissimis verbis*, in subsequent translations."

## RESULTS.

In the next few years revisions and editions of the various versions in hand at Serampore were rapidly completed, so that at the time of his decease, on the 7th March, 1823, the great missionary printer, Mr. Ward, had printed and published not less than twenty versions of the New Testament. In twenty-three languages he had been honoured to print the Word of God, adding much, by his linguistic knowledge, to the accuracy and usefulness of the translations. Dr. Carey lived another ten years, to June, 1834, daily fulfilling his self-imposed tasks, and endeavouring to complete that vast scheme of Bible work on which, thirty years before, he had set his heart. This period of the Society's Bible work cannot be better closed than by a brief summary of that which was actually achieved during the career of these three distinguished men.

It is derived from the "Tenth Memoir of the Translations," published three months after Dr. Carey's decease. It will be remembered that Dr. Carey began his great enterprise on his voyage to Bengal in 1793. In the forty years that had elapsed the entire Scriptures of the Old and New Testament had been printed and circulated in six Oriental tongues, besides the Chinese. The New Testament alone had been printed in twenty-three languages more; the Pentateuch, and other parts of the Old Testament, such as the Psalms and Proverbs, and also single Gospels, in ten other dialects and tongues. In short, more than 212,000 volumes of the Divine Word, in forty different languages, with hardly an exception in versions never before attempted, had issued from the Serampore Press,

the stupendous labour of the eminent men whom the hand of God had singled out and set apart for this service in His temple. The original mover of the great design, published in 1804, was Dr. Marshman; but he found in his two colleagues men his equals in energy and endowment to carry it out. The revelation of the grace and redeeming mercy of the King Eternal was brought by them within the cognisance of the 250 millions of people comprised in the British Empire in the East, as well as the uncounted millions of the vast regions of China.

£91,500.

On this vast product of Christian beneficence they had expended ninety-one thousand five hundred pounds. Of this sum the share of the congregations of Great Britain and Ireland, and the United States, in collections, subscriptions, and donations was sixty-five thousand pounds; while from the funds of the British and Foreign Bible Society, between the years 1809 and 1826, the gifts of every denomination of Christians, were derived twenty-six thousand two hundred pounds, and 2,000 reams of paper to repair in part the loss by the fire of 1812. To the above sums must be added some five thousand five hundred pounds contributed by the translators themselves and their Indian friends. They also took upon themselves the expense of the numerous experiments to obtain paper specially suited for use in a tropical clime, and also the original cost of the founts of type.

It was not for earthly gain or the rewards of literary eminence, that the distinguished men of Serampore laboured. They looked neither for the praise of men, nor for an immortality of renown. They laid their all—themselves, with all the gifts of grace and powers of mind with which the Lord Jesus Christ had, by His Spirit, endowed them—on His altar, and it was an acceptable sacrifice. "And having," as the author of the "Annals of the English Bible" says, "once girt their loins with lowliness and walked the pilgrimage of Christ, at the end of their days they successively enjoyed the honour and glory of dying poor; and, as for any who succeed them, it may be well if, in point of fidelity, perseverance, and the noble devotion of their substance to the cause of God and His truth, they should ever attain *to the first three;* but, if not, let the aim be to follow them."

## PART II.

WITH the decease of Dr. Marshman, which took place in 1837, and the removal of the Society's Bible work to Calcutta, a new era may be said to have begun. The vacant places were filled by three men not less eminent than their predecessors for their scholarly gifts and their Christian excellence—William Yates, William Hopkins Pearce, and John Wenger.

### DR. YATES.

William Yates was a native of Loughborough, and was trained, like Carey, to his father's occupation—that of a shoemaker. At fourteen years of age he became a member of the General Baptist Church, where the instruction of the Rev. T. Stevenson, his pastor, stimulated and developed the latent aptitudes of his mind. He soon felt an ardent desire to seek the spiritual welfare of his fellow-men. "My heart burned within me," he says; "and many times, with all the fervency of my mind, did I supplicate the Father of Lights for those gifts and graces which would enable me to be useful in a ministerial capacity—the noblest employment that ever engaged the head or heart of man." Under the tutorial guidance of the Rev. J. Shaw, he acquired, in an incredibly short space of time, a competent knowledge of Latin and Greek; and with the advice, anxiously sought, of the eminent Robert Hall, he entered the Academy at Bristol in 1812, in the twentieth year of his age. Here we find him not only pursuing the special studies of the place, but devoting a large part of his time, even far into the night, to unrequired subjects and unsuspected acquisitions.

The calamitous fire at Serampore in the early part of the year, with its providential results in quickening the missionary spirit, stirred and kept alive public attention. The students of the Academy shared the excitement that arose on the proposed renewal of the East India Company's Charter, and joined vigorously in promoting the numberless petitions that flooded the floor of the House of Commons. Mr. Yates's decision to devote his gifts and attainments to the missionary cause was formed with great deliberation and fervent prayer. His first idea was to go to Abyssinia, and he earnestly set himself to acquire an Amharic grammar and Bible; but, under the wise guidance

THE MISSION PRESS, CALCUTTA.

of Mr. Hall and Mr. Fuller, India was determined upon, and he returned to his studies in 1814, "assuredly gathering" that in Bengal he would find the true field for the employment of his linguistic gifts and devout aspirations. He cherished the ambition of becoming no unworthy successor of William Carey.

### WILLIAM PEARCE.

A no less worthy follower of William Ward was elsewhere being prepared, by the providence of God, to give to Yates's translations a printed form. William H. Pearce, the son of the devoted Samuel Pearce, of Birmingham, was two years younger than William Yates. He was only six years old when "his sainted father" passed to the glory that seemed often, even when on earth, to beam from his face and to animate his speech. But he found in Mr. Nichols, who adopted the bright but quiet lad, a true father, who, with unbounded affection and tenderness, watched over his early life, and nurtured him with the manna of heaven. The virtues of that excellent man were reproduced in the delicate youth whom he made his charge. For a short time William Pearce was under the able tuition of Dr. Ryland, of Bristol. It was while there that Mr. Samuel Collingwood, the eminent printer of the University of Oxford, happened to visit the Academy. While sitting with Dr. Ryland in his study, a youth came singing into the room, book in hand, and having placed it on the shelf, and taken another, went out blithe and gay as he had entered. Struck with the lad's fine temper and cheerfulness, Mr. Collingwood offered to take him under his charge, and teach him the art of printing at the celebrated Clarendon Press, an institution said to have Wynkyn de Worde as one of its founders. Pearce removed to Oxford some time in 1813. All who knew him there have passed away, but there yet remain those whose family traditions speak of the lively and intelligent boy that came amongst them as from a higher sphere, and gave his heart and life to Christ with no unstinted devotion in the genial atmosphere of his Oxford home. They yet remember stories of delightful walks to neighbouring villages to give the light of salvation to the children of ignorant peasants, and how he and his companions would turn aside from the road, and under some hawthorn hedge hold communion with each other and with God.

A few years pass away. The broad expanse of ocean divides him from those early scenes of preparation. The hand of God has brought

him to India; and in a little hut of mat and bamboo, thatched with straw, in a suburb of Calcutta, may be found the pupil of the Clarendon before his case of type, a rough, second-hand wooden press by his side, commencing his work of printing the Scriptures and other books for the spiritual illumination of the Hindu mind. On the 3rd September, 1818, his first forme was ready for the press, and a printing establishment was commenced, scarcely less celebrated in Indian annals than the Mission Press of Serampore.

Mr. Yates preceded Mr. Pearce about two years. He reached Calcutta on the 16th April, 1815, and was the first Christian missionary to receive a licence to proceed thither under the new charter of the East India Company. It was granted ungraciously, and a fee of ten guineas was exacted for a privilege which could no longer be denied. The first two years were spent at Serampore in intimate intercourse with Dr. Carey, under whose experienced guidance he obtained a competent knowledge of Bengali and Sanscrit, and was initiated into the studies necessary for a translator of the Word of God. One of the first results of the limitation of the powers of the East India Company was the opening of the important city of Calcutta to missionary endeavour. This and other causes led to the settlement there of Mr. Yates with the brethren Lawson and Pearce. The press was immediately set up and devoted to the production of tracts, school books, and Scriptural works for diffusion among its large and growing population. At the same time, all parts of the city were diligently visited, and the public streets were often the arena in which the Gospel of Divine love was orally proclaimed. "Those were times," said the late Andrew Leslie (pastor of the Circular Road Church, in succession to Dr. Yates), "of the manifestation of the power of God in the conversion of the people of this vast city—times the like of which have never been seen since then."

The attention of Mr. Yates was soon riveted on the translation of the Holy Scriptures. In 1820 he became associated with Mr. Adam and the celebrated Hindu reformer, Rammohun Roy, with the object of preparing a Harmony of the Gospels in Bengali. At the same time Mr. Yates issued, as a tract, a new translation of the Sermon on the Mount. In 1824 was published his version of the Psalms, of which a thousand copies were printed for the Calcutta Auxiliary of the British and Foreign Bible Society. Towards the expense of this version the Bible Society, in 1836, contributed £150, their first and last gift to the versions prepared by the Society's missionaries in Calcutta.

We pass over the years in which Mr. Yates enlarged his knowledge of Oriental tongues, and issued his highly esteemed Sanscrit Grammar. Other scholarly works rapidly followed. His attainments attracted great attention, but they were not secured without many laborious days, and a singular aptitude for their acquisition. "How," once inquired the late Rev. J. P. Mursell, "have you been able to accomplish so much?" "I have no particular plan, Mr. Mursell," was the ready reply. "When I have anything to do I go and do it, that is all."

It was in 1830, on his return to Calcutta from a brief visit to England and the United States, that Mr. Yates gave his entire energies to Bible work. In 1833 his first edition of the New Testament in Bengali issued from the press. Though the chief and responsible translator, he received much assistance from William Pearce, whose knowledge of vernacular Bengali was not inferior to his own. It was Dr. Yates's purpose to produce an idiomatic translation, which should be as good Bengali as the English version is good English. In the Gospels he also availed himself of the counsels of some missionaries, who were employed by the local Bible Society to improve Mr. Ellerton's version of the historical books. The new translation was in some important respects an advance on Dr. Carey's. It was more idiomatic, clear, and, in the main, elegant. It rendered all earlier translations antiquated, and marked the commencement of a new epoch in Indian translations of the Word of God.

It was at this stage that the friendly and generous co-operation of the British and Foreign Bible Society was withdrawn from the Society's missionaries in Serampore and Calcutta. The story of this untoward event, both in its origin and progress, has been often told, and remains on permanent record in the memorials and protests it called forth from the Baptist denomination, both in England and America. It led, in the year 1840, to the formation of the Bible Translation Society.

### BIBLE SOCIETY'S RESOLUTION.

The resolution of the Committee of the Bible Society, passed on the 1st July, 1833, will sufficiently explain, for the purpose of this paper, their reasons for this regrettable and painful step:—

"This Committee would cheerfully afford assistance to the missionaries connected with the Baptist Missionary Society in their translation of the Bengali New Testament, provided that the Greek

terms relating to baptism be rendered either according to the principle adopted by the translators of the authorised English Version, by a word derived from the original, or by such terms as may be considered unobjectionable by other denominations of Christians comprising the Bible Society."

By subsequent practice the rule has been applied to all translations of the New Testament executed by Baptist missionaries, in whatever language they have been made.

A few words will suffice to indicate the hardship of this lamentable decision. From the beginning of the work at Mudnabatty it had been the uniform practice of Dr. Carey and his coadjutors, in all their versions, to translate the Greek word concerning baptism by terms signifying immersion. They conscientiously held it to be their duty to give, as far as possible, a complete translation of every word; and as Indian languages contain terms capable of fully and accurately expressing in this case the meaning of the Greek, there could be no reasonable excuse for transliterating a Greek word utterly unintelligible to the native mind. Dr. Yates followed in the steps of his eminent predecessors. But in his application to the Calcutta Auxiliary for the usual aid, it soon became apparent that a new policy had been determined upon, and that the Pædobaptist members of the Committee would not suffer the Greek word to be translated. The question was in due course referred to the Home Committee, with the result already stated.

It is, however, to be noted that the Calcutta Auxiliary Committee, after severe scrutiny, pronounced Dr. Yates's work to be the most accurate, idiomatic, intelligible, and elegant of any translation hitherto produced. It was highly commended by other scholars, both English and Bengali, and there was before it an unimpeded and useful circulation through all classes of the native population. The Bible Society itself, although altering the obnoxious word, gave their approval to the distribution of the new translation by making it their own. Yet the practice of the Bible Society in some important cases was inconsistent with their own resolution; for in several versions, not the work of Baptist missionaries, they had been wont to distribute the Scriptures with the words translated in harmony with Baptist views. It was even admitted, by the members of the Bible Committee, that the rule was not based on conscientious grounds. In a letter to the Serampore missionaries, of the date of February 12th, 1832, they say, "Our consciences would not be offended by the

adoption of your views; but there are others who do feel conscientiously on this subject as well as yourselves, and who feel strongly that they cannot yield the point any more than you; and here is the difficulty which presents itself in full force to such a body as the Committee of the Bible Society." The obvious course would have been to aid all parties, as had been their custom; and to leave each translator to deal conscientiously and untrammelled with the sacred text, as he is entitled to do. The rule of 1833, however, was adhered to, and still continues to govern the action of the Bible Committee. Ineffectual attempts were made in 1857, 1878, and 1884 to obtain some relaxation of its stringency; but in the main it continues unaltered in operation to this day.

It is, however, with pleasure that we extract the following statement from the Twenty-fourth Report (1836) of the Calcutta Auxiliary.

"The Baptist missionaries at Serampore, and those at Calcutta, with a liberality that does them honour, have permitted the Committee to consider themselves at liberty to use the versions of the Scriptures, published at their respective presses, with such alterations as the Committee may deem needful in the disputed word for baptism. The Baptist missionaries are to be considered as in no way parties to such alterations, nor are the versions, after such alterations, to be regarded as their versions."

### ADVANTAGES.

The independent position thus forced on Baptist missionaries has not been without some compensating advantages. Its existence is a standing protest against any attempt unduly to influence or override the convictions and consciences of translators. There are cases in which translators have been expected to regard the opinions or dogmas of some section of the Christian Church, or to follow a particular Greek text, in the face of the results of accepted criticism; or to express passages of doubtful interpretation in accordance with the Authorised or Revised English version. It is the privilege of Baptist translators to be free from all such trammels. They hold themselves at liberty to accept the conclusions of the most enlightened scholarship, and have in many instances anticipated the changes made in the Revised English version.

They have, further, been free to adapt their versions to the needs both of the heathen and the converts, by giving brief notes explanatory

of geographical terms, local customs, and names; by adding marginal references to their editions and to indicate alternative renderings where it has been difficult to find words or idioms capable of expressing the new and pure conceptions which the Spirit of God has made His own. Baptist translators are also free to publish arranged extracts of portions and subjects; to bring together in special publications the teaching of God's Word on any particular subject. Introductions to the books of Scripture are also of great service in preparing the minds of the heathen and of ignorant persons to read with intelligence and appreciation the inspired words of the sacred writer. These additions to the various issues of the Scriptures are greatly valued by the native Christians, amongst whom they find a ready circulation. They are also most useful as text-books in schools and colleges, and in the training students who are to be employed as pastors and evangelists in the Mission churches.

Dr. Yates's new translation of the New Testament in Bengali met with a cordial reception by missionaries of all denominations, so that he was encouraged to bring out a second further revised edition in the following year. The copies were divided between the Baptist Missionary Society and the Calcutta Auxiliary of the Bible Society, the words relative to baptism being transferred under the supervision of its Committee, the Auxiliary contributing only the cost of the printing of their portion of the edition.

The Biblical labours of the Calcutta brethren awakened a deep interest among the Baptist churches of the United States, and the generous contributions thence derived, with those of the Bible Translation Society, led the translators to engage with renewed ardour in the work. Dr. Yates resigned the pastorship of the Circular Road Church, Calcutta, to devote himself unreservedly to the completion of the versions he had undertaken; and it was resolved that the attention of the brethren should in the first instance be chiefly directed to the four following languages: (1) Bengali, (2) Hindustani, (3) Hindi, (4) Sanscrit; not, however, to the exclusion of other versions, should circumstances require their production.

Early in his missionary life Dr. Yates had given much attention to a new version of the Old Testament in Bengali, based upon the prior labours of Dr. Carey. The entire volume, with its marginal readings and references, a chronological table of contents, and headings to the chapters, was not fully completed at press till the year 1844. It was in fact the work of fifteen years' unremitting toil,

and was happily finished before the eminent author's decease. Five editions of the entire New Testament, more or less improved, were issued up to 1841. For the new edition of the entire Bible it again underwent a thorough revision, and was published in 1845, uniform with the Old Testament. In the same year the eminent services of Dr. Yates, as a translator of God's Word, were closed by death; but not without leaving behind him a successor prepared to take up the task, which, for a quarter of a century, Dr. Yates had so honourably fulfilled.

### DR. WENGER.

The Rev. John Wenger was a native of Switzerland, born on the 31st of August, 1811, in a village in the Canton of Berne. Nourished amidst the grand scenery of his native mountains, Mr. Wenger was educated in some of its best schools for the ministry of the National Church. Invariably first in all his studies, he became admirably qualified by his classical and linguistic attainments for his future career. Conscientiously surrendering his expectations in the Church of his native land, on account of the change in his religious views, he accepted the office of tutor in the family of an English clergyman, settled in Greece, and during his residence of two years, first in Syra and then in Athens, he made the useful acquisition of modern Greek. This engagement terminated in the spring of 1838 with permanent and mutual feelings of esteem and affection. His views on religious polity led him to seek the acquaintance of Dr. Steane, the late W. Brodie Gurney, Esq., and other well-known leaders of the Baptist denomination; and soon after his baptism at Camberwell, in February, 1839, he was cordially received as a missionary of the Society. His universal attainments as a linguist and highly cultivated scholar at once marked him out as a suitable colleague for Dr. Yates, and before the close of the year he joined him in Calcutta, and at once became a most efficient fellow-labourer in his Biblical work.

The health of Dr. Yates breaking down in 1844, it was left to Dr. Wenger to complete his labours on the Old Testament, so that the closing sheets of the volume were issued on Dr. Wenger's responsibility. He had, however, contributed much to the improvement of the earlier volumes. By their conjoint labours much supplementary matter was added, the translation was more flowing and accurate, the quotations from the Old in the New Testament were made more uniform, and the harmony of the first three Gospels, as it

exists in the original, was more carefully brought out. The text throughout was arranged in paragraphs, a selection of parallel passages was added in the margin, and various readings found a place at the foot of the page.

For some years this edition continued to be reprinted with but few alterations, and was the only version in circulation in Bengal. But it was not received by all sections of the missionary body without frequent and not altogether kindly criticism. It is not necessary to recall the incidents of the controversy or to revive the discussions which ensued, or to express any opinion on the merits of the case. If in some respects Dr. Wenger's sensitive nature was occasionally hurt, he proved, beyond doubt, in his replies, his mastery of the subject, and abundantly vindicated the excellent character of the version itself. Its best result was to lead him to resolve on a yet more thorough revision of this monumental work.

Other causes, of a more general nature, combined in his judgment to render it desirable that the attempt should be made. The growth of a Bengali literature had given expansion to the language, and effected many changes in the usage and meanings of words. The common language was becoming every day purified of undesirable phrases, and even the grammatical structure was somewhat influenced by the incoming of Western ideas and forms of speech. It was most desirable that the Scriptures should be brought up to the new standard of knowledge and thought.

In the execution of the work, Dr. Wenger found that it entailed a vast amount of labour. Many sections, especially in the Prophets and the Epistles, were translated entirely anew, in order to avoid the transposition of clauses which characterised all previous versions. Without losing perspicacity, or fidelity to the originals, it was an object worthy of attainment to make the style more attractive, and give, if possible, a more popular character to the translation. These improvements were for the most part secured, and the new edition of the entire Bible, published in 1852, remained for many years the standard version of Bengal. So it continued till, in 1874, Dr. Wenger issued a fifth revision of this great work. He thus states the motives that influenced him :—"As I thought it very improbable that I should be spared to take an active part in any future revision of the translation, I resolved, with the help of God, to make this fifth edition as satisfactory as I could. I knew that the version as it stood was capable of very great improvement; and on this

occasion I was able to bring to bear upon it, not only a larger experience than before, but also the great advantage derivable from the use of many recent works on Biblical interpretation. In this fifth edition I have been induced by the progress which the Bengali language has made of late years to aim at greater accuracy than had been obtained before, by introducing a number of words formerly regarded as too difficult for ordinary readers, and by employing various grammatical idioms that were studiously avoided by Dr. Yates."

With few changes—and those only of a verbal character—this edition has continued in use to the present time, carefully printed under the admirable superintendence of the Revs. George H. Rouse, M.A., LL.B., and C. B. Lewis, with the aid of other missionary brethren. Mr. Rouse, by his excellent annotations, marginal notes, and appendices, has largely added to the usefulness of this edition, while, at the same time, accumulating stores of observations for future use, derived from the increasing intelligence of the people, and a more complete knowledge of the vernacular.

### DR. WENGER COMPLETES THE SANSCRIT VERSION.

Two years after the decease of Dr. Yates, Dr. Wenger resolved on the completion of the Sanscrit version of his predecessor, for which his patience, his assiduity, and his erudition eminently qualified him. Dr. Yates, after twenty years of study, had improved on Dr. Carey's handiwork, and Dr. Wenger, with unwearying toil, brought to perfection the labours of these eminent men. This ancient tongue has been called the "master language of India." The New Testament, with some unfinished portions of the Old, was Dr. Wenger's starting point. By the end of 1848 he published the first volume, embracing the Pentateuch and the Book of Joshua; but it was not till the year 1872 that the great task was finished, and the entire Bible given to the learned pundits of the East in their sacred and revered tongue. It received the highest encomiums of Sanscrit scholars, is still greatly valued and sought after by continental scholars, and is highly esteemed by those natives of Hindustan to whom Sanscrit, with its voluminous grammatical works and philosophy, is a favourite study. "Bengali books," said a learned munshi, "are only fit for stupid people. Sanscrit alone is a language fit for sensible men." Be this as it may, Sanscrit will ever remain as the quarry whence can be drawn the materials for perfecting and enlarging the more modern dialects derived from it;

"while, as a matter of fact, the most popular works existing in the vernacular are translations, paraphrases, abridgments, or imitations of Sanscrit originals."

The language adopted for the Hindi Scriptures was, in the first instance, that used in the cities, as in Delhi and Agra, where the Mogul conquerors introduced their own tongue, so that the Hindi spoken by the common people was intermingled with many Persian words and constructions. As missionary labours extended to the villages, Mr. Chamberlain found a much purer Hindi in use. Still, imperfect as were the earlier translations, they were most useful and much sought after. But, by constant revision, each edition assumed a more perfect Hindi character.

It was not till the year 1837 that the Calcutta brethren made their arrangements for a new version of the entire Bible in the true Hindi language. The only version of the Old Testament in use was one made by a missionary of the Church Missionary Society, partly from the English, and partly, in the New Testament, from the Hindustani of the Rev. Henry Martyn. Although idiomatic and fairly well understood, the entire version required to be more exactly conformed to the originals, of which the worthy translator was ignorant. The more fully to accomplish this purpose, Dr. Yates paid a visit to Benares and Allahabad, in the year 1841, seeking to determine on the spot how far it was advisable to use Urdu or Persian words in conjunction with pure Hindi. He satisfied himself that the two languages should be kept distinct, the one having Sanscrit for its basis, the other the Persian. On this plan Dr. Yates commenced the Hindi New Testament, which, however, was not completed until after his death, by the Rev. A. Leslie, in 1848. It was published in two forms, the Kaithi or current hand, and the Deva Nagri or sacred character.

### THE HINDI NEW TESTAMENT.

A most valuable and important revision of the Hindi New Testament was undertaken by the Rev. John Parsons in 1857. Much remained to be done to bring the translation into conformity with the original and to purge it of Persian forms. The Hindi language exhibits peculiarities which render the work of a translator especially difficult. Hindi, as we are informed by Dr. Wenger, provides no corresponding single words, or very few, in which Biblical ideas can be expressed. Circumlocutions have to be employed, involving, in many cases, an undesirable degree of vagueness and diffuseness. On the other hand,

the order of ideas can be followed better than in Bengali. The rules of composition are neither so strict nor so different from the genius of European languages. And it is a distinct advantage that in Hindi the difference between the written tongue and ordinary conversation is not so clearly marked as in Bengali.

Mr. Parsons entered on his task with that devoutness of spirit, fidelity, sagacity, and conscientiousness which were distinguished features of his character. He also found in Mr. Christian, a planter of Monghyr, a coadjutor whose knowledge of vernacular Hindi and of its poetical literature was unequalled. Their conjoint labours were brought to a conclusion when, on the 19th March, 1868, Mr. Parsons received from the Calcutta Mission Press the first copies of their new translation. It was quickly recognised as surpassing all others in accuracy, in idiomatic beauty, and in general intelligibility. It received the highest commendations from the most competent judges, and came at once to be regarded, as it continues to be, the standard version of the New Testament for the use of the great Hindi-speaking population of the North-West Provinces. It was the last work of Mr. Parsons' eminently useful life. He died shortly after its completion, on the 26th October, 1869. It was a noble legacy to the native Christian Church, for whose highest interests he had laboured for more than thirty years, and it will cause him to be had in grateful remembrance for generations to come.

But the great work of translating the Hebrew Old Testament into idiomatic and readable Hindi had yet to be achieved. For some time the Rev. J. D. Bate, of Allahabad, in the midst of his other missionary occupations, had been engaged in carrying through the press an edition of the New Testament, with a few alterations to adapt the version in some points to the results of modern criticism. In 1874 his attention was directed to the Old Testament. His first essay was a new translation of the Psalms. Encouraged by the approval of his brethren and the Society, he then devoted himself to the greater and more arduous task. He obtained the best native assistance within reach, and set himself with patience and close application to achieve the object so greatly needed. Much difficulty, he says, has been experienced in finding words to express "the plethora of the designations of out-of-the-way things, such as the accompaniments of the tabernacle and the isolated character of the details enumerated." For names of things utterly unknown to Hindus, suitable expressions are not readily found. Still, by steady pursuit of his object, these perplexing details have

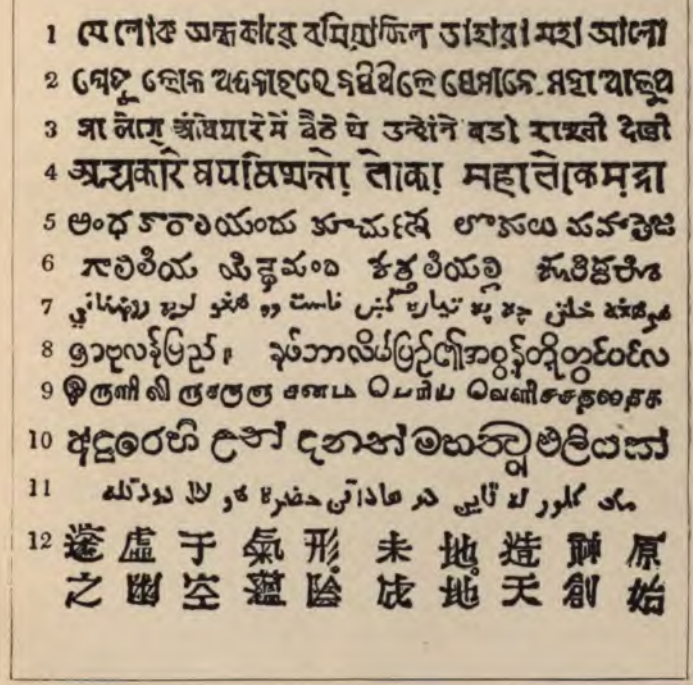
been largely overcome, and the Old Testament is now rapidly preparing for the press. As these lines are being written, the first instalment of this laborious task (the Book of Genesis) has been published, and we may hope that ere long the entire Old Testament Scriptures will be added to the New.

The Hindustani New Testament was taken in hand by Dr. Yates in 1837, and in the month of June the first sheet of the Gospel of Matthew was put to press. This was not, however, his first effort in Hindustani, for in 1825 he published a Harmony of the Gospels in one octavo volume; but his complete New Testament appeared in 1839, after being subjected to repeated and severe revisions. On this occasion the Arabic character was adopted, and the new work was rendered more acceptable by the insertion of marginal references, then a new feature in Biblical translation. In the preparation of this issue, free use was made of Henry Martyn's translation. Later on, the Gospels and Acts were reprinted in the Persian letter, and a new edition in Arabic character was in 1851 issued, under the editorial care of the Revs. J. Thomas and C. B. Lewis. Martyn's work, in the opinion of Dr. Wenger, possessed very great excellencies; its only real defect being the frequent use of learned terms where popular ones would have been preferable. It was a copy of this Urdu Testament issued from the Mission Press, that an old man at the Hardwar fair on receiving it, with tears in his eyes, exclaimed, "I have now got what I wanted—I have got the whole Word of Jesus; I will read it, examine it, and see how I may be saved through it."

Although the chief attention of the Calcutta brethren was concentrated on the four versions of the Scriptures in Bengali, Sanscrit, Hindi, and Hindustani, the Mission Press has been most useful through its issues in other tongues. It would be tedious to go through the story of their preparation and origin; but we must mention the chief of them. And first comes the Armenian version, edited by Carapeit Aratoon, himself an Armenian, and whose work found much acceptance among the Armenians of Turkey, as well as with those resident in India. The mountain tribes of Northern India have received like assistance; also the natives of Nepal, and of the Khassia Hills, the Lepchas, the Santalese, and the Garos, have all received the Word of Life from this source. For these versions the funds of the Bible Translation Society have been drawn upon, as well as for the printing and distribution of the Scriptures in Orissa, in Japan, in

FAC-SIMILE OF THE TEXT, "The people which sat in darkness saw great light" (Matt. iv. 16), in the following Eastern languages:—

1. Bengalee.
2. Orissa.
3. Hindoostanee, or Urdu.
4. Sanscrit.
5. Telinga, or Telegu.
6. Kurnata.
7. Afghan.
8. Burman.
9. Tamil.
10. Cingalese.
11. Malay.
12. Chinese.




SPECIMEN OF VARIOUS LANGUAGES.

China, in Germany, and in the Maya tongue of Central America. Last of all must be mentioned the Scriptures in the Dualla, the work of the devoted Saker, and the Gospels in Isabu by the Rev. J. Merrick.

### ALFRED SAKER TRANSLATES DUALLA VERSION.

The Rev. Alfred Saker commenced his translation of the Scriptures in 1847. The Dualla language is spoken about the mouth of the Cameroons River in Western Africa and around the base of the great mountain which dominates the entire region. The people are a section of the great Bantu family. The language is broken up into many dialects, and, crossing the equatorial regions, it is found to possess close affinities with the tongues spoken on the eastern coast. As spoken among the tribes on the Cameroons, it has about 2,400 root-forms; but no tribe can be said to possess all the words of the language.

In his travels among the tribes, says Mr. Saker, "ever and anon we come upon words which lie like grains of gold in the bed of the stream, and, like grains, are revealed only by the disturbances of storms and floods. While the daily concerns of man run smoothly on, in a few words he expresses his wants and thoughts and emotions; but let his heart be moved by strong passion, by deep distress, by mental conflicts, and words, none suspected to be in his memory or even in existence, are found welling up from the deeps of his heart, such words that a less exciting cause would not have revealed."

The indefatigable and undaunted spirit of Alfred Saker could brook no difficulties. Often, lying on his bed, worn with sickness, unable to rise, surrounded by his books strewed over his coverlet, he would pursue his studies in the Divine originals. Scarcely could he speak the language before he began, in a prayerful spirit, to essay the translation of the Holy Scriptures. In 1847 we find him rising every morning before four and five, and, with brief intermissions for meals, labouring at the congenial task. As he goes on, his engineering knowledge enables him to construct a printing press, and to cut matrices for casting type, when some passing ship may provide him with the needed lead. "Rapturous" was his joy when friends at home sent him out a press with a case of type, and books to aid him in understanding the sacred text.

In June, 1862, he reports the issue from the press of the Dualla New Testament, and on the 23rd February, 1872, after twenty-five

arying toil, he announces the completion of the Old
I write you a line to-day," he writes to a friend, "with
on of great joy. The great work of years is now completed,
I feel as a bird long imprisoned, liberated at last, with permission
fly and enjoy the glories of an open sky. The victory is gained.
last sheet of the Sacred Volume, in good and readable type, is
re me."

But though so far complete, he gave every spare moment of his
aining days to the revision of his work. His emendations were
odied by his daughter in the last edition of the New Testament,
ted in this country, after his decease on the 12th March, 1880.

Considerable attention has been given to the work of translation in
ection with the Congo Mission. The "Edwin Wade" printing
ss is rendering most useful service, four gospels and other
iptures having been already printed.

## THE SINGHALESE VERSION.

This long list of the fruits of e laborious nights and days of our missionary brethren may be fitly closed by a brief account of eminent labours of the Rev. Charles Carter, of Ceylon, in giving a new translation of the ent e Scriptures to its Buddhist population. Some efforts were put forth by his excellent predecessor, John Chater, our first missionary in that beautiful island, and Mr. Harris; but it was not till 1858 that Mr. Carter, well prepared by his extensive study of the Singhalese language and literature, devoted his whole time to the laborious task. Associating with himself some native scholars, the Gospels of Matthew and John were prepared as a specimen. The result was encouraging, and with the approval of the Committee of the Bible Translation Society it was put to press. In June, 1860, Mr. Carter completed the New Testament. He had devoted his days and nights to its accomplishment. "I rejoice," he says, "that the work is done, and earnestly hope that the people will now soon be furnished with the whole New Testament, in intelligible language—a blessing they have not hitherto enjoyed." "It is superior," adds the Rev. J. Allen, "to any other version, and, best of all, intelligible to everybody, learned or unlearned, even in its most difficult chapters."

A more arduous task awaited Mr. Carter. Encouraged by his success with the New, in 1863, he braced his energies to the production of an equally useful translation of the Old Testament. It was

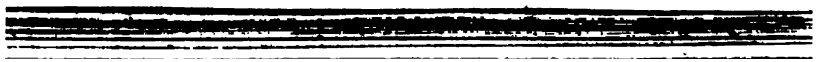
greatly required. It had never been carefully and closely translated from the original at all, and errors were many. After the translation was done three or four years were spent in its revision, and in testing every criticism made by friends or foes. At length, in December, 1876, the work was completed at press, and early in the ensuing year copies were put into circulation. Subsequently a revision of the New Testament was undertaken and completed in 1881, just before the issue of the English Revised Version.

Though labouring independently, there is a large agreement with the work of the English Revisers, Mr. Carter having embodied in his translation their most important alterations, and others they had missed, but which later scholarship demands. The version is coming increasingly into favour, and the demand for it is a growing one. To this we may add the wise words of Mr. Carter: "There can be no worse policy on the part of the Christian Church in seeking to evangelise the world than to allow a scarcity of the Word of God. Let the missionaries and teachers have as many of the very best translations as they can judiciously dispose of, if we would have the native Christian grow in heart, intelligence, and zeal, and come up to the help of the Lord, and to our help, against the mighty, and if we would diffuse among the heathen an accurate and abiding knowledge of the Gospel, and of what the Christian Scriptures teach."

### COST OF THE WORK.

It may be gratifying to state that in carrying on this great work the Bible Translation Society, since its formation, in 1840, has expended, in addition to the sums laid out by the Serampore brethren (see p. 293), the large sum of **£105,656 3s.**, the freewill offerings of the churches and other Christian friends. Of this amount there have been received from legacies **£18,698 8s. 4d.**, of which about £1,500 remains in the Treasurer's hands.

Thus, since the formation of the Baptist Missionary Society in 1792, no less than *two hundred and two thousand six hundred and fifty-six pounds* have been poured into the treasury of the Lord, and devoted to the preparation and distribution of millions of copies or portions of the Holy Scriptures of truth. "THEIR LINE IS GONE OUT THROUGH ALL THE EARTH, AND THEIR WORDS TO THE END OF THE WORLD. MORE TO BE DESIRED ARE THEY THAN GOLD, YEA, THAN MUCH FINE GOLD; SWEETER ALSO THAN HONEY AND THE HONEYCOMB."



# APPENDIX.

# TABLE I.

## LIST OF MISSIONARIES FROM FORMATION OF THE SOCIETY.

## INDIA.

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Carey, W. ... ... | 1793 | Died ... 1834 |
| Thomas, J. ... ... | ,, | ,, ... 1801 |
| Fountain, J. ... ... | 1796 | ,, ... 1800 |
| Brunsden, D. ... ... | 1799 | ,, ... 1801 |
| Grant, W. ... ... | ,, | ,, ... 1799 |
| Marshman, J. ... ... | ,, | ,, ... 1837 |
| Ward, W. ... ... | ,, | ,, ... 1823 |
| Biss, J. ... ... ... | 1803 | ,, ... 1807 |
| Carey, F.... ... ... | ,, | Resigned... ,, |
| Chamberlain, J. ... | ,, | Died ... 1821 |
| Mardon, R. ... ... | ,, | ,, ... 1812 |
| Moore, W. ... ... | ,, | ,, ... 1844 |
| Rowe, J. ... ... | ,, | ,, ... 1823 |
| Fernandez, I. ... ... | 1804 | ,, ... 1830 |
| Chater, J. ... ... | 1806 | *Transferred to Ceylon, 1812.* |
| Robinson, W. ... ... | ,, | Died ... 1853 |
| Carey, W. (Junior) ... | 1808 | ,, ... 1852 |
| Aratoon, C. C. ... ... | 1809 | ,, ... 1857 |
| Peters, J. ... ... | ,, | Retired ... 1820 |
| Cornish, J. ... ... | 1810 | ,, ... 1813 |
| Peacock, H. ... ... | ,, | Died ... 1820 |
| Petruse, — ... ... | 1811 | Retired ... ,, |
| D'Cruz, D. ... ... | 1812 | Died ... 1827 |
| De Bruyn, — ... ... | ,, | ,, ... 1817 |
| Johns, W. ... ... | ,, | Returned 1813 |
| Lawson, J. ... ... | ,, | Died ... 1825 |
| Leonard, O. ... ... | ,, | ,, ... 1838 |
| Macintosh, L. ... ... | ,, | ,, ... 1858 |
| Thompson, J. T. ... | ,, | ,, ... 1840 |
| Thomas, W. ... ... | 1813 | ,, ... 1870 |

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. | |
|---|---|---|---|
| Carey, E. ... ... | 1814 | Returned | 1824 |
| | | Died ... | 1855 |
| Carey, J. ... ... | „ | Retired ... | 1824 |
| Smith, W. ... ... | „ | „ ... | 1859 |
| Yates, W. ... ... | 1815 | „ ... | 1845 |
| Hart, W. ... ... | 1817 | „ ... | 1817 |
| Pearce, W. H. ... ... | „ | Died ... | 1840 |
| Penney, J. ... ... | „ | „ ... | 1839 |
| Ricketts, J. T. ... ... | „ | Retired ... | 1818 |
| Adam, W. ... ... | 1818 | Resigned... | 1821 |
| Colman, J. ... ... | „ | Died ... | 1822 |
| Sutton, H. ... ... | „ | Returned | 1823 |
| Johannes, J. ... ... | 1820 | Died ... | 1864 |
| Statham, J. ... ... | „ | Retired ... | 1827 |
| Harle, J. ... ... | 1821 | Died ... | 1822 |
| Mack, J. ... ... ... | „ | „ ... | 1845 |
| Richards, R. ... ... | „ | Retired ... | 1828 |
| Fink, J. C. ... ... | 1822 | Died ... | 1856 |
| Hampton, — ... ... | 1823 | Resigned... | 1824 |
| Williamson, J. ... ... | „ | Died ... | 1866 |
| Albrecht, J. G. ... ... | 1824 | „ ... | 1825 |
| Kirkpatrick, W. ... ... | „ | Retired ... | 1829 |
| Leslie, A. ... ... | „ | Died ... | 1870 |
| Burton, R. (1820) ... | 1825 | „ ... | 1828 |
| Fenwick, — ... ... | „ | Retired ... | 1830 |
| Swan, T. ... ... ... | „ | „ ... | 1827 |
| Pearce, G. ... ... | 1826 | Died ... | 1887 |
| Thomas, J. ... ... | „ | „ ... | 1858 |
| Buckingham, W. ... | 1827 | „ ... | 1831 |
| Domingo, J. ... ... | „ | Retired ... | 1828 |
| Rabeholm, C. C. ... | 1829 | „ ... | 1836 |
| Rae, J. ... ... ... | „ | „ ... | 1837 |
| Smith, J. ... ... | „ | „ ... | 1836 |
| Smylie, H. ... ... | „ | Died ... | 1855 |
| Bareiro, S. ... ... | 1830 | Retired ... | 1847 |
| Beddy, H. ... ... | 1831 | Resigned | 1849 |
| Ellis, J. D. ... ... | „ | Died ... | 1845 |
| Lawrence, J. ... ... | „ | „ ... | 1874 |
| Parry, J. ... ... ... | „ | „ ... | 1858 |
| Paul, P. ... ... ... | „ | Resigned | 1833 |
| Leechman, J. ... ... | 1832 | Returned | 1837 |
| Lish, A. B. ... ... | „ | Died ... | 1852 |
| Monte, F. de ... ... | 1833 | „ ... | 1859 |
| Anderson, G. F. ... | 1834 | Retired ... | 1836 |
| Robinson, W. (Junior) ... | 1836 | „ ... | 1837 |
| Bayne, R. ... ... | 1838 | „ ... | 1840 |
| Kalberer, L. F. ... ... | „ | Died ... | 1865 |
| Symes, W. B. ... ... | „ | Retired ... | 1838 |
| Morgan, T. ... ... | 1839 | „ .. | 1882 |

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. | |
|---|---|---|---|
| Parsons, G. B. ... ... | 1839 | Died ... | 1840 |
| Phillips, T. ... ... | ,, | Resigned | 1854 |
| Tucker, F., B.A. ... | ,, | Returned | 1840 |
| Wenger, J., D.D. ... | ,, | Died ... | 1880 |
| Williams, R. ... ... | ,, | Returned | 1859 |
| Evans, W. W. ... ... | 1840 | ,, ... | 1845 |
| Parsons, J. ... ... | ,, | Died ... | 1869 |
| Gibson, R. ... ... | 1841 | ,, ... | 1842 |
| Page, J. C. ... ... | ,, | Returned | 1876 |
| Small, G., M.A. ... ... | ,, | ,, ... | 1850 |
| Denham, W. H. ... | 1844 | Died ... | 1858 |
| Heinig, H. ... ... | ,, | ,, ... | 1890 |
| Makepeace, J. ... ... | ,, | Returned | 1855 |
| Dannenberg, J. C. ... | 1845 | ,, ... | 1848 |
| Lewis, C. B. ... ... | , | *Transferred from Ceylon 1847.* Retired ... | 1878 |
| Page, T C.* ... ... | ,, | Returned | 1858 |
| Robinson, J. ... ... | ,, | Died ... | 1878 |
| Smith, J. ... ... | 1846 | | |
| Sale, J. ... ... ... | 1849 | Died ... | 1875 |
| Bion, R. ... ... ... | 1851 | Retired ... | 1882 |
| Supper, F. ... ... | ,, | Died ... | 1871 |
| Jackson, J. ... ... | 1852 | ,, ... | 1867 |
| Cassidy, W. H. ... ... | 1853 | ,, ... | 1866 |
| Trafford, J. ... ... | ,, | Retired ... | 1879 |
| Anderson, J. H. ... | 1854 | ,, ... | 1890 |
| Gregson, J. ... ... | ,, | Resigned... | 1871 |
| Martin, T. ... ... | ,, | Retired ... | 1883 |
| Robinson, R. ... ... | ,, | Resigned... | 1869 |
| Evans, T. ... ... | 1855 | Retired ... | 1885 |
| Mackay, J. ... ... | ,, | Died ... Killed in Indian Mutiny. | 1857 |
| Sampson, W. ... ... | ,, | Returned... | 1866 |
| Johannes, Ed. ... ... | 1856 | Resigned... | 1857 |
| Kerry, G. ... ... | ,, | | |
| Broadway, D. P. ... | 1857 | Retired ... | 1891 |
| McKenna, A. ... ... | ,, | | |
| Dakin, Ed. ... ... | 1858 | Died ... | 1869 |
| Gregson, J .G.†... ... | ,, | Resigned... | 1879 |
| Claxton, W. A. ... ... | 1859 | ,, ... | 1860 |
| Craig, T. P. ... ... | ,, | Dismissed.. | ,, |
| Greiff, J. E. ... ... | ,, | Died ... | 1888 |
| Hobbs, W. A. ... ... | ,, | Returned.. | 1877 |
| Williams, J. ... ... | ,, | Died ... | 1880 |
| Ellis, R. J. ... ... | 1860 | ,, ... | 1877 |
| Reed, F. T. ... ... | ,, | Resigned... | 1869 |

* Pastor of European Church. † In England from 1866–72.

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. | |
|---|---|---|---|
| Rose, T. ... ... | 1860 | Returned... | 1861 |
| Rouse, G. H. ... ... | „ | | |
| Johnson, E. C. ... ... | 1861 | Resigned... | 1869 |
| Edwards, E. ... ... | 1862 | „ ... | 1866 |
| Etherington, W. D. ... | „ | „ ... | 1884 |
| Allen, L., M.A. ... ... | 1863 | Retired ... | 1887 |
| Parsons, J. ... ... | „ | Resigned... | 1873 |
| Dutt, G. C. ... ... | 1864 | | |
| Bate, J. D. ... ... | 1866 | | |
| Williams, A. ... ... | „ | Died ... | 1883 |
| Boerressen, W. ... ... | 1867 | Resigned... | 1877 |
| Gillot, A. O.* ... ... | „ | „ ... | 1869 |
| Skrefsrud, L. ... ... | „ | „ ... | 1877 |
| Thomas, J. W. ... ... | „ | | |
| Campagnac, J. A. ... | 1869 | Died ... | 1873 |
| Jordan, C. ... ... | „ | | |
| Shah, G. ... ... ... | 1871 | Died ... | 1886 |
| St. Dalmas, H. de ... | 1872 | Resigned... | 1877 |
| Banerjea, T. C. ... ... | 1873 | | |
| Banerjea, B. ... ... | 1874 | | |
| Brown, C. C. ... ... | „ | Resigned... | 1876 |
| Chowryappah, S. J. ... | „ | Connection ceased | 1881 |
| Greenway, W. ... ... | „ | Died ... | 1880 |
| Guyton, R. F. ... ... | „ | Resigned... | 1889 |
| Hallam, E. C. B. ... | „ | Retired ... | 1883 |
| Jones, D. ... ... | „ | | |
| Mintridge, J. ... ... | „ | Died ... | 1875 |
| Pestonji, H. ... ... | „ | „ ... | 1891 |
| Spurgeon, R. ... ... | „ | | |
| Urquhart, J.* ... ... | „ | Returned.. | 1875 |
| Duffadar, A. C. ... ... | 1875 | | |
| Francis, E. B. ... ... | „ | Resigned... | 1876 |
| Kobiraj, R. K. ... ... | „ | Died ... | 1880 |
| Miller, W. ... ... | „ | Returned.. | 1876 |
| Tucker, H. J. ... ... | „ | „ | „ |
| Summers, E. S., B.A. ... | 1876 | | |
| Blackie, H. G. * ... | 1877 | Retired ... | 1880 |
| Carey, W., M.B. ... ... | „ | | |
| Price, W. J. ... ... | „ | | |
| Dass, G. C. ... ... | 1878 | | |
| Dillon, A. ... ... | „ | Resigned... | 1890 |
| James, W. B. ... ... | „ | | |
| James, W. R. ... ... | „ | | |
| Crudgington, H. E. ... | 1879 | *Transferred from Congo, 1885.* | |
| Edwards, T. R. ... ... | „ | | |
| Ewen, J. ... ... | „ | Returned.. | 1889 |

* Pastor of European Church.

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| McCumby, A. ... ... | 1879 | Died ... 1883 |
| Maplesden, H.° ... ... | ,, | Resigned... 1881 |
| Stubbs, J. ... ... | ,, | |
| Barnett, T. H. ... ... | 1880 | |
| Biswas, K. ... ... | ,, | |
| D'Cruz, J. A. ... ... | ,, | |
| Evans, B. ... ... | ,, | |
| Hook, G. H.° ... ... | ,, | |
| Norris, W.° ... ... | ,, | Died ... 1883 |
| Brown, J. R. ... ... | 1881 | |
| Chand, Prem ... ... | ,, | |
| Chowdhry, R. R. ... | ,, | |
| Cornelius, E. ... ... | ,, | |
| Ellison, J. ... ... | ,, | |
| Ghose, D. ... ... | ,, | Died ... 1892 |
| Jewson, A. ... ... | ,, | |
| Kerry, J. G. ... ... | ,, | |
| Potter, J. G. ... ... | ,, | |
| Thomas, H. J. ... ... | ,, | |
| Tucker, L., M.A. ... | ,, | Returned... 1885 |
| Bell, Wm., M.A.° ... | 1882 | Resigned... 1889 |
| Wood, A.° ... ... | ,, | Returned... 1886 |
| Masih, I.... ... ... | 1883 | |
| Paterson, H. ... ... | ,, | |
| Teichmann, A. ... ... | ,, | |
| Anderson, H. ... ... | 1884 | |
| Carey, W. ... ... | ,, | |
| Dann, J. G. ... ... | ,, | |
| Hay, R. W. ... ... | ,, | *Transferred from Africa, 1887.* |
| McIntosh, R. M. ... | ,, | |
| Mitchell, W. S. ... ... | ,, | |
| Robinson, D. ... ... | ,, | |
| Sircar, J.... ... ... | ,, | |
| Thomas, D., B.A. ... | ,, | |
| Jones, S. J.° ... ... | 1885 | |
| Martin, H. J. ... ... | ,, | Returned... 1885 |
| Thomas, S. S. ... ... | ,, | |
| Tregillus, R. H. ... | ,, | |
| McLean, A. J. ... ... | 1887 | |
| Morris, J. D. ... ... | ,, | |
| West, A. B. ... ... | ,, | Resigned... 1889 |
| Bevan, G. W. ... ... | 1889 | |
| Davies, W. ... ... | ,, | |
| Norledge, T. W. ... | ,, | |
| Hughes, G. ... ... | 1890 | |
| Smith, G. A. ... ... | 1891 | |

° Pastor of European Church.

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Whitewright, J. S. ... | 1881 | |
| James, F. ... ... | 1882 | Resigned... 1892 |
| Turner, J. J. ... ... | 1883 | |
| Couling, S. ... ... | 1884 | |
| Dixon, H. ... ... | " | *Transferred from Congo, 1885.* |
| Forsyth, R. C. ... ... | " | |
| Medhurst, C. S.... ... | " | |
| Morgan, E. ... ... | " | |
| Smyth, E. C. ... ... | " | *Left for China, 1887.* |
| Watson, J. R., M.D. ... | " | |
| Wills, W. A. ... ... | 1885 | |
| Bruce, J. P. ... ... | 1886 | |
| Dawbarn, Miss ... ... | " | Now in India |
| Drake, S. B. ... ... | " | |
| Duncan, M. B., M.A. ... | " | |
| Farthing, G. B.... ... | " | |
| Nickalls, E. C. ... ... | " | |
| Shorrock, A. G.... ... | " | |
| Harmon, F. ... ... | 1887 | |
| Burt, E. W., B.A. ... | 1892 | |
| Paterson, T. C., M.D. ... | " | |

## JAPAN.

MISSION TRANSFERRED TO AMERICAN BAPTIST MISSIONARY UNION IN 1890.

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| White, W. J. ... ... | 1877 | |
| Eaves, G. ... ... | 1884 | Retired ... 1889 |

## AFRICA.

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Grigg, J.... ... ... | 1795 | Returned 1796 |
| Rodway, J. ... ... | " | " |
| Clarke, J. ... ... | 1840 | Died ... 1879 |
| Prince, Dr. ... ... | " | |

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Sturgeon, T. ... ... | 1841 | Died ... 1846 |
| Fuller, A. ... ... | 1843 | ,, ... 1847 |
| Merrick, J. ... ... | ,, | ,, ... 1849 |
| Newbeggin, W. ... ... | ,, | ,, ... 1850 |
| Milbourne, T. ... ... | 1844 | Retired ... ,, |
| Saker, A.... ... ... | ,, | Died ... 1880 |
| Thompson, T. ... ... | ,, | ,, ... 1846 |
| Fuller, J. J. ... ... | 1850 | |
| Wheeler, J. A. ... ... | ,, | Returned 1852 |
| Diboll, J. ... ... | 1854 | Died ... 1865 |
| Pinnock, F. ... ... | 1857 | Connection ended 1879 |
| Innes, A.... ... ... | 1858 | Retired ... 1860 |
| Smith, R. ... ... | 1860 | Died ... 1876 |
| Peacock, E. J. ... ... | 1861 | Resigned 1865 |
| Thomson, Q. W. ... | 1864 | Died ... 1883 |
| Grenfell, G. ... ... | 1874 | |
| Comber, T. J. ... ... | 1875 | ,, ... 1887 |
| Johnston, T. L.... ... | 1877 | Returned 1880 |
| Bentley, W. H. ... ... | 1879 | |
| Crudgington, H. E. ... | ,, | *Transferred to India, 1885.* |
| Dixon, H. ... ... | ,, | *Transferred to China, 1884.* |
| Hartland, J. S. ... ... | ,, | Died ... 1883 |
| Lyall, D.... ... ... | ,, | ,, ... 1881 |
| Saker, Miss ... ... | ,, | *Transferred to India, 1888.* |
| Comber, Miss (Mrs. Hay) | 1880 | Died ... 1884 |
| Dixon, W. ... ... | ,, | Returned 1883 |
| Richardson, C. H. ... | ,, | ,, 1886 |
| Shred, J.... ... ... | 1881 | Died ... |
| Weeks, J. H. ... ... | ,, | |
| Butcher, H. W.... ... | 1882 | ,, ... 1883 |
| Comber, S., M.D. ... | ,, | ,, ... 1884 |
| Doke, W. H. ... ... | ,, | ,, ... 1883 |
| Fletcher, Miss ... ... | ,, | *Transferred to India, 1884.* |
| Hartley, J. W. ... ... | ,, | Died ... 1883 |
| Hughes, W. ... ... | ,, | Resigned 1885 |
| Lewis, T. ... ... | ,, | |
| Moolenaar, H. K. ... | ,, | ,, 1891 |
| Ross, W.... ... ... | ,, | Returned.. 1884 |
| Silvey, S. ... ... | ,, | Died ... 1889 |
| Thomas, Miss ... ... | ,, | (Mrs. Lewis) |
| Whitley, H. G. ... ... | ,, | Died ... 1887 |
| Cowe, A.... ... ... | 1884 | ,, ... 1885 |
| Cruickshank, A. H. ... | ,, | ,, ... ,, |
| Darling, F. C. ... ... | ,, | ,, ... 1887 |
| Hay, R. W. ... ... | ,, | *Transferred to India, 1887.* |
| McMillan, D. ... ... | ,, | Died ... 1885 |
| Cameron, G. ... ... | ,, | |
| Biggs, J. E. ... ... | 1885 | ,, ... 1887 |
| Charters, D. ... ... | ,, | Resigned... 1889 |

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Comber, P. E. ... ... | 1885 | Died ... 1892 |
| Cottingham, W. F. ... | " | " ... 1885 |
| Davies, P., B.A. ... ... | " | |
| Maynard, J. ... ... | " | " ... 1886 |
| Richards, M. ... ... | " | " ... 1888 |
| Scrivener, A. E. ... ... | " | |
| Darby, R. D. ... ... | 1886 | |
| Graham, R. H. C. ... | " | |
| Phillips, H. R. ... ... | " | |
| Seright, W., M.D. ... | " | Returned .. 1886 |
| Shindler, J. H. ... ... | " | Died ... 1887 |
| Spearing, Miss ... ... | " | " ... " |
| Brown, J. G. ... ... | 1887 | " ... 1889 |
| Butcher, Miss (Mrs. J. G. Brown) ... ... | " | Returned .. " |
| Harrison, F. G. ... ... | " | |
| Pinnock, J. ... ... | " | |
| Silvey, Miss (Mrs. Cameron) ... ... ... | " | |
| Slade, A. D. ... ... | " | Died ... 1888 |
| Clark, J. A. ... ... | 1888 | |
| Oram, F. R. ... ... | " | |
| Roger, J. L. ... ... | " | |
| Forfeitt, J. L. ... ... | 1889 | |
| Forfeitt, W. L. ... ... | " | |
| Fuller, J. A. A. ... ... | " | |
| Glennie, R. ... ... | " | |
| Stapleton, W. H. ... | " | |
| White, H. ... ... | " | |
| Wilkinson, W. F. ... | " | Died ... 1889 |
| Balfern, W. P. ... ... | 1890 | |
| Gordon, S. C. ... ... | " | |
| Whitehead, J. ... ... | " | |
| Hughes, E. ... ... | 1891 | |
| Jefferd, F. A. ... ... | " | |
| Brown, G. D. .. ... | 1892 | |
| Webb, S., M.B. ... ... | " | |

## JAMAICA.

**(During connection with the Baptist Missionary Society.)**

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Rowe, J. ... ... ... | 1813 | Died ... 1816 |
| Compere, L. ... ... | 1815 | Resigned ... 1817 |
| Coultart, J. ... ... | 1817 | Died ... 1836 |

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Godden, T. ... ... | 1818 | Returned.. 1823 |
| Kitching, C. ... ... | ,, | Died ... 1819 |
| Knibb, T. ... ... | 1822 | ,, ... 1824 |
| Tinson, J. ... ... | ,, | ,, ... 1850 |
| Tripp, H. ... ... | ,, | Returned.. 1823 |
| Burchell, T. ... ... | 1823 | Died ... 1846 |
| Fleming, J. ... ... | ,, | ,, ... 1825 |
| Phillippo, J. M.... ... | ,, | ,, ... 1879 |
| Phillips, E. ... ... | ,, | ,, ... 1826 |
| Knibb, W. ... ... | 1824 | ,, ... 1845 |
| Baylis, E. ... ... | 1826 | Returned.. 1837 |
| Flood, J.... ... ... | ,, | ,, ... 1831 |
| Hudson, T.° ... ... | ,, | ,, ... 1829 |
| Mann, J... ... ... | ,, | ,, ... 1830 |
| Allsop, J.° ... ... | 1827 | Died ... 1829 |
| Bromley, S.° ... ... | ,, | Resigned... ,, |
| Burton, J. ... ... | 1828 | *Transferred to Bahamas, 1836.* |
| Taylor, H. C. ... ... | 1829 | Returned.. 1845 |
| Cantlow, W. W. ... | 1830 | ,, ... 1831 |
| Gardner, F. ... ... | ,, | Died ... 1838 |
| Nicholls, S. ... ... | ,, | *Transferred to Bahamas, 1834.* |
| Abbott, T. F. ... ... | 1831 | Returned.. 1847 |
| Griffith, J. ... ... | ,, | Died ... 1831 |
| Shoveller, J. .. ... | ,, | ,, ... 1846 |
| Whitehorne, W. ... | ,, | Retired about 1835 |
| Dendy, W. ... ... | 1832 | Died ... 1882 |
| Kingdon, J. ... ... | ,, | *Transferred to Belize, 1845.* |
| Dexter, B. B. ... ... | 1834 | Died ... 1853 |
| Hutchens, J. ... ... | ,, | ,, ... 1851 |
| Clark, J. ... ... ... | 1836 | ,, ... 1879 |
| Oughton, S. ... ... | ,, | Retired ... 1866 |
| Reid, J. ... ... ... | 1837 | Died ... 1879 |
| Day, D. ... ... ... | 1838 | ,, ... 1862 |
| Merrick, R. ... ... | ,, | ,, ... 1841 |
| Pickton, T. B. ... ... | ,, | Left for U.S. 1847 |
| Dutton, H. J. ... ... | 1839 | Died ... 1846 |
| Francies, E. J. ... ... | ,, | *Transferred to Hayti, 1845.* |
| Rouse, G. ... ... | ,, | Retired ... 1849 |
| Tunley, J. ... ... | ,, | Returned 1850 |
| Armstrong, C. ... ... | 1840 | Resigned 1855 |
| Bloomfield, H. ... ... | ,, | Returned 1848 |
| Cornford, P. H. ... | ,, | ,, 1850 |
| Dallewell, J. ... ... | ,, | Died ... 1841 |
| Henderson, J. E. ... | ,, | ,, ... 1885 |
| Hume, W. ... ... | ,, | Resigned 1846 |
| May, J. ... ... ... | ,, | Returned 1852 |
| Millard, B. ... ... | ,, | Retired ... 1874 |

° Connected with General Baptist Missionary Society.

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Williams, J. ... ... | 1840 | Returned 1842 |
| Woolley, E. ... ... | ,, | Left for U.S. 1847 |
| Dowson, T. ... ... | 1841 | Died ... 1864 |
| Hewett, E. ... ... | ,, | ,, ... 1883 |
| Lloyd, W. ... ... | ,, | Returned 1847 |
| Wood, J. H. ... ... | ,, | ,, 1848 |

## OTHER WEST INDIAN ISLANDS.

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Bourn, J. ... ... | 1822 | *Transferred from Belize, 1835; connection ceased, 1837.* |
| Nichols, S. ... ... | 1830 | *Transferred from Jamaica, 1834; died, 1837.* |
| Burton, J. ... ... | 1833 | Returned 1837 |
| Pearson, K. ... ... | 1834 | Died ... 1834 |
| Quant, E. ... ... | ,, | Connection ceased 1841 |
| Applegate, T. ... ... | 1838 | Returned 1839 |
| Leaver, T. ... ... | ,, | Left for U.S. 1840 |
| Capern, H. ... ... | 1839 | Retired ... 1857 |
| Bontems, W. ... ... | 1841 | Returned 1842 |
| Littlewood, W. ... ... | ,, | Retired ... 1881 |
| Cowen, G. ... ... | 1843 | Died ... 1852 |
| Flanderss, M. W. ... | ,, | Returned 1846 |
| Francies, E. J. ... ... | ,, | Died ... 1847 |
| Rycroft, W. K. ... ... | ,, | ,, ... 1865 |
| Law, J. ... ... ... | 1845 | ,, ... 1869 |
| Webley, W. H. ... ... | 1847 | ,, ... ,, |
| Webley, D. ... ... | 1851 | Returned 1852 |
| Davey, J. ... ... | 1855 | Died ... 1881 |
| Gamble, W. H. ... ... | 1856 | ,, ... 1888 |
| Baumann, W. ... ... | 1861 | ,, ... 1869 |
| Bouhon, V. E. ... ... | ,, | *Transferred to Brittany, 1863.* |
| Pegg, I. ... ... ... | 1869 | Connection terminated 1872 |
| Hawkes, J. ... ... | 1871 | Returned 1873 |
| Wenman, J. ... ... | ,, | Left for U.S. 1872 |
| Gummer, J. E. ... ... | 1874 | Died ... 1876 |
| Williams, W. ... ... | ,, | |
| Gammon, R. E. ... ... | 1875 | |
| Wilshere, D. ... ... | 1878 | Resigned 1892 |
| Pappengouth, A. ... | 1879 | ,, ... 1888 |
| Pusey, J. H. ... ... | 1880 | |
| Harris, A. ... ... | 1881 | Returned 1882 |

# HONDURAS, BELIZE.

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Bourne, J. ... ... ... | 1822 | *Transferred to Bahamas, 1835.* |
| Henderson, A. ... ... | 1835 | Connection ceased, 1846 |
| Philpot, H.... ... ... | 1838 | Died ... ... 1838 |
| Hoskins, C. H. ... ... | 1840 | Left for U.S. 1841 |
| Weatherall, W. ... ... | „ | Died on passage |
| Buttfield, J. P. ... ... | 1845 | Returned ... 1847 |
| Kingdon, J. ... ... | „ | Died ... ... 1855 |

# EUROPE.

| NAMES OF MISSIONARIES. | Date of Acceptance. | Date of Death, Resignation, &c. |
|---|---|---|
| Jenkins, J. ... ... | 1844 | Died ... ... 1872 |
| Jones, J.... ... ... | „ | Resigned ... 1847 |
| Monod, A. W. ... ... | 1862 | „ ... 1862 |
| Bouhon, V. E. ... ... | 1863 | „ ... 1886 |
| Hubert, G. ... ... | 1864 | „ ... 1884 |
| Wall, J. ... ... .. | 1871 | |
| Jenkins, A. L. ... ... | 1872 | |
| Lecoat, G. ... ... | 1873 | „ ... 1886 |
| Landels, W. K. ... ... | 1875 | |
| Landels, J. ... ... | 1877 | Died ... ... 1880 |
| Shaw, N. H. ... ... | 1878 | |
| Walker, R. ... ... | 1880 | |
| Yates, Miss ... ... | 1887 | |
| Wall, J. C. ... ... | 1889 | |

# TABLE II.

## SHOWING PRESENT PRINCIPAL STATIONS, MISSIONARIES IN CHARGE, AND OTHER PARTICULARS.

## INDIA.

| Names of Stations. | Date of Formation. | Missionaries in Charge. | No. of Evangelists. | Stations and Sub-stations. | Native Membership. |
|---|---|---|---|---|---|
| Calcutta ... ... | 1801 | G. Kerry, G. H. Rouse, M.A., LL.B.; J. W. Thomas, C. Jordan, W. J. Price, A. Jewson, T. C. Banerjea, R. R. Chowdhery. | ... | 1 | ... |
| Intally... ... ... | 1839 | | ... | 1 | 126 |
| South Colinga ... | 1822 | G. C. Dass ... ... ... ... | 1 | 1 | 29 |
| Twenty-four Pergunnahs and Mutlah | ... | H. Anderson, K. Biswas ... | 3 | 18 | 393 |
| Baraset ... ... | 1856 | B. Banerjea ... ... ... ... | 1 | 1 | 18 |
| Howrah ... ... | 1818 | T. H. Barnett, D. Robinson | 2 | 1 | 25 |
| Serampore ... ... | 1799 | E. S. Summers, B.A., T. R. Edwards. | 3 | 3 | 50 |
| Jessore ... ... | 1804 | R. H. Tregellus, T. W. Norledge. | 4 | 3 | 35 |
| Jhenida ... ... | ... | A. C. Duffadar ... ... ... | 2 | 1 | 16 |
| Khoolna ... ... | ... | G. C. Dutt ... ... ... ... | 11 | 17 | 260 |
| Dinagepore... ... | 1805 | W. B. James ... ... ... | 4 | 11 | 217 |
| Maldah ... ... | 1891 | G. W. Bevan, W. Davies ... | | | |
| Rungpore ... ... | 1890 | J. R. Ellison ... ... ... | ... | 1 | ... |
| Bogra ... ... ... | 1891 | | | | |
| Dacca ... ... ... | 1816 | R. W. Hay, A. J. McLean, J. D. Morris. | 4 | 4 | 65 |
| *Pubna ... ... | ... | E. Summers... ... ... ... | ... | ... | ... |
| *Comilla ... ... | 1867 | ..... | 1 | 2 | 26 |
| *Mymensing ... | 1867 | ..... | 5 | 5 | 44 |
| Cachar... ... ... | 1876 | ..... | ... | ... | ... |
| Backergunge ... | 1828 | R. Spurgeon, W. Carey, J. G. Kerry, J. Sircar. | 9 | 30 | 1092 |
| Madaripore... ... | 1886 | W. R. James, G. Hughes ... | 2 | 20 | 1069 |
| *Furreedpore ... | ... | ..... | 3 | | 27 |
| Pirizpore ... ... | 1889 | A. T. Teichmann ... ... | 2 | 4 | 11 |
| Chittagong ... ... | 1881 | J. A. D'Cruz ... ... ... | 2 | 3 | 18 |
| Soory ... ... ... | 1818 | A. McKenna ... ... ... | 3 | 2 | 57 |
| Santhalistan ... | ... | E. Cornelius... ... ... ... | ... | ... | ... |
| Monghyr ... ... | 1816 | B. Evans ... ... ... ... | 1 | 2 | 40 |
| Patna ... ... ... | 1816 | D. Jones, H. Paterson, W. S. Mitchell, J. Stubbs. | 1 | 3 | 33 |

* These belong to Australian Mission.

| Names of Stations. | Date of Formation. | Missionaries in Charge. | No. of Evangelists. | Stations and Sub-stations. | Native Membership. |
|---|---|---|---|---|---|
| Dinapore ... ... | ... | W. Carey, M.B. ... ... ... | 2 | 2 | 9 |
| Gya ... ... ... | ... | P. Chand ... ... ... ... | | 2 | 14 |
| Allahabad ... ... | 1867 | J. D. Bate ... ... ... ... | 2 | | ... |
| Agra ... ... ... | 1834 | J. G. Potter, R. M. McIntosh | 1 | 7 | 50 |
| Delhi ... ... ... | 1818 | H. J. Thomas, S. S. Thomas, H. E. Crudgington, G. J. Dann, I. Masih. | 9 | 10 | 261 |
| Simla ... ... ... | 1865 | J. Smith, G. A. Smith ... | 1 | 1 | 380 |
| Berhampore ... | 1825 | R. L. Lacey, T. Rutland ... | 4 | 3 | 200 |
| Cuttack ... ... | 1822 | T. Bailey, J. G. Pike, J. F. Hill, A. H. Young, M.A. | 9 | 11 | 810 |
| Pipli and Puri ... | 1840 | Visited by the missionaries from Cuttack. | 4 | 4 | 217 |
| Sambalpur ... ... | 1879 | J. Vaughan, P. E. Heberlet | 3 | 2 | 48 |

## CEYLON.

| Names of Stations. | Date of Formation. | Missionaries in Charge. | No. of Evangelists. | Stations and Sub-stations. | Native Membership. |
|---|---|---|---|---|---|
| *Colombo District—* | | | | | |
| Colombo ... ... | 1812 | F. D. Waldeck ... ... ... | 14 | 75 | 723 |
| *Sabaragamawa District—* | | | | | |
| Ratnapura ... | 1878 | Vacant ... ... ... ... ... | 3 | 8 | 21 |
| *Kandy District—* | | | | | |
| Kandy ... ... | 1841 | H. A. Lapham ... ... ... | 7 | 16 | 147 |

## ENGLISH CHURCHES.

| Names of Stations. | Date of Formation. | * Pastors in Charge. | No. of Evangelists. | Stations and Sub-stations. | Membership. |
|---|---|---|---|---|---|
| Calcutta, Circular Rd. | 1816 | Vacant ... ... ... ... ... | | 1 | 111 |
| „ Lal Bazar | 1809 | G. H. Hook ... ... ... ... | 1 | | 116 |
| Howrah ... ... | 1818 | ... ... ... ... ... ... ... | 3 | | 33 |
| Agra ... ... ... | 1834 | A. Day ... ... ... ... ... | | 1 | 38 |
| Monghyr ... ... | 1816 | ... ... ... ... ... ... ... | | | 36 |
| Dinapore ... ... | ... | S. Jones ... ... ... ... | | 1 | 14 |
| Benares ... ... | 1818 | | | | |
| Allahabad ... ... | 1867 | | | | |
| Bombay ... ... | ... | H. E. Barrell ... ... ... | 2 | | 33 |
| Colombo ... ... | 1812 | F. Durbin ... ... ... ... | | 3 | 149 |

* Supported by local funds.

## CHINA.

| Names of Stations. | Date of Formation. | Missionaries in Charge. | No. of Evangelists. | Stations and Sub-stations. | Native Membership. |
|---|---|---|---|---|---|
| Shansi— | | | | | |
| Tai Yuan Fu ... | 1878 | A. Sowerby, G. B. Farthing | 2 | 4 | 7 |
| Hsin Chou ... | 1885 | J. J. Turner, H. Dixon ... | 4 | 4 | 19 |
| Shih Tieh ... | 1889 | E. Morgan ... ... ... ... | 2 | 2 | 15 |
| Shantung— | | | | | |
| Ching Chou Fu | 1877 | A. G. Jones, J. S. Whitewright, S. Couling, J. R. Watson, M.D., C. S. Medhurst, R. C. Forsyth, J. P. Bruce. | ... | 81 | 1176 |
| Chou-Ping ... | 1888 | W. A. Wills, E. C. Nickalls, F. Harmon, S. B. Drake, E. C. Smyth. | 18 | 93 | 524 |
| Shensi— | | | | | |
| San-Yuen ... | 1891 | M. B. Duncan, M.A., A. G. Shorrock. | ... | 1 | ... |
| Shanghai ... ... | ... | T. Richard ... ... ... ... | ... | ... | ... |

## PALESTINE.

| Names of Stations. | Date of Formation. | Missionaries in Charge. | No. of Evangelists. | Stations and Sub-stations. | Native Membership. |
|---|---|---|---|---|---|
| Nablous ... ... | *1885 | Y. El Karey... ... ... ... | ... | 5 | 156 |

* Adopted by Baptist Missionary Society.

## AFRICA.—CONGO.

| Names of Stations. | Date of Formation. | Missionaries in Charge. | No. of Evangelists. | Stations and Sub-stations. | Native Membership. |
|---|---|---|---|---|---|
| *Lower River*— | | | | | |
| San Salvador ... | 1879 | T. Lewis, R. H. C. Graham, H. R. Phillips. | 1 | 2 | 38 |
| Tunduwa ... | 1882 | J. L. Forfeitt, J. Pinnock, J. A. A. Fuller. | ... | 1 | 2 |
| Lukunga... ... | 1887 | (For transport work only) | | | |

| Names of Stations. | Date of Formation. | Missionaries in Charge. | No. of Evangelists. | Stations and Sub-stations. | Native Membership. |
|---|---|---|---|---|---|
| Ngombe.. ... | 1884 | W. H. Bentley, G. Cameron, P. Davies, B.A. | 3 | 2 | 10 |
| *Upper River*— | | | | | |
| Stanley Pool ... | 1882 | J. L. Roger, S. C. Gordon, F. A. Jefferd. | ... | 1 | ... |
| Lukolelo... ... | 1884 | A. E. Scrivener, J. A. Clark, J. Whitehead. | 1 | 1 | 7 |
| Bolobo ... ... | 1888 | G. Grenfell, R. Glennie, F. G. Harrison (*ss. Peace*), E. Hughes. | 1 | 1 | 5 |
| Bopoto ... ... | 1891 | H. White, F. R. Oram, W. L. Forfeitt. | ... | 1 | ... |
| Munsembe ... | 1891 | J. H. Weeks, W. H. Stapleton. | ... | 1 | ... |
| Mobangi River ... | ... | R. D. Darby, W. P. Balfern | ... | ... | ... |

# WEST INDIES.

| Names of Stations. | Date of Formation. | Missionaries in Charge. | No. of Evangelists. | Stations and Sub-stations. | Native Membership. |
|---|---|---|---|---|---|
| Trinidad— | | | | | |
| Port of Spain... | 1843 | R. E. Gammon ... ... ... | ... | 3 | 117 |
| San Fernando | 1861 | W. Williams... ... ... ... | 7 | 15 | 924 |
| Bahamas, Nassau | 1833 | ..... | 94 | 85 | 4,383 |
| San Domingo— | | | | | |
| Puerto Plata ... | 1843 | E. V. Donaldson (Schoolmaster) | 10 | 4 | 128 |
| Turk's Island— | | | | | |
| Grand Turk ... | 1834 | J. H. Pusey... ... ... ... | 26 | 11 | 756 |

## CALABAR INSTITUTION, JAMAICA.

East, D. J., President.

Balfour, J., M.A., Classical Tutor.

Tucker, L., M.A., Normal School Tutor.

Theological Students 11, Normal School Students 26.

## EUROPE.

| Names of Stations. | Date of Formation. | Missionaries in Charge. | No. of Evangelists. | Local Preachers and Exhorters. | Native Membership. |
|---|---|---|---|---|---|
| | | | | | European. |
| France, Morlaix... | 1834 | A. L. Jenkins ... ... ... | 3 | 4 | 30 |
| Italy, North— | | | | | |
| Turin ... ... | 1870 | W. K. Landels ... ... ... | 1 | 1 | 41 |
| Genoa ... ... | 1879 | ..... | 1 | 1 | 78 |
| Italy, Central— | | | | | |
| Rome ... ... | 1870 | J. Wall, N. H. Shaw, J. C. Wall, and Miss Yates. | 8 | 12 | 432 |
| Italy, South— | | | | | |
| Naples ... ... | 1876 | R. Walker ... ... ... ... | 2 | 2 | 57 |

## TABLE III.

### NUMBER OF DAY AND SUNDAY SCHOOL TEACHERS AND SCHOLARS.

| | Day Schools. | | Sunday Schools. | |
|---|---|---|---|---|
| | Teachers. | Scholars. | Teachers. | Scholars. |
| India ... ... ... ... ... | 182 | 4,591 | 262 | 3,066 |
| Ceylon ... ... ... ... | 68 | 3,297 | 95 | 1,200 |
| China ... ... ... ... | 21 | 244 | 54 | 443 |
| Palestine ... ... ... ... | 7 | 69 | 20 | 76 |
| Africa ... ... ... ... | 6 | 292 | ... | 316 |
| †Jamaica ... ... ... ... | 140 | 8,836 | 1,349 | 16,279 |
| †Bahamas ... ... ... ... | 7 | 233 | 341 | 3,493 |
| Trinidad ... ... ... ... | ... | 40 | 31 | 383 |
| †San Domingo... ... ... | 1 | 43 | 29 | 294 |
| †Turk's Island... ... ... | 3 | 260 | 63 | 577 |
| Italy ... ... ... ... ... | ... | ... | 27 | 587 |
| Brittany ... ... ... ... | ... | ... | ... | ... |

† Returns for 1891.

# TABLE IV

## SUMMARY OF STATISTICS.

| | Missionaries. | Evangelists. | Stations and Sub-stations. | Members. | Day-school Teachers. | Scholars. | Sunday-school Teachers. | Scholars. |
|---|---|---|---|---|---|---|---|---|
| India ... ... | 61 | 110 | 178 | 5,640 | 182 | 4,591 | 262 | 3,066 |
| Ceylon ... ... | 2 | 24 | 99 | 891 | 68 | 3,297 | 95 | 1,200 |
| China ... ... | 20 | ... | 185 | 1,741 | 21 | 244 | 54 | 443 |
| Palestine ... | 1 | ... | 4 | 156 | 7 | 69 | 20 | 76 |
| Africa ... ... | 26 | 6 | 10 | 62 | 6 | 292 | ... | 316 |
| °Bahamas ... | ... | 94 | 85 | 4,383 | 7 | 233 | 341 | 3,493 |
| Trinidad ... | 2 | 7 | 18 | 1,041 | ... | 40 | 31 | 383 |
| °San Domingo ... | 1 | 8 | 4 | 128 | 1 | 43 | 29 | 294 |
| °Turk's Island ... | 1 | 26 | 11 | 756 | 3 | 260 | 63 | 577 |
| Italy ... ... | 6 | 12 | ... | 608 | ... | ... | 27 | 587 |
| Brittany ... | 1 | 4 | 6 | ... | ... | ... | ... | ... |

° Returns for 1891.

# TABLE V.

## JAMAICA CHURCHES, SELF-SUPPORTING.

| Pastors. | Local Preachers. | Members. | Inquirers. | Day-school Teachers. | Scholars. | Sunday-school Teachers. | Scholars. |
|---|---|---|---|---|---|---|---|
| 52 | 445 | 34,934 | 5,549 | °140 | °8,836 | °1,349 | 16,279 |

° Returns for 1891.

# TABLE VI.

## GENERAL BAPTIST MISSIONARY SOCIETY.

### SUMMARY OF STATISTICS (INCLUDED IN PRECEDING TABLES) PREVIOUS TO RECENT FUSION.

| Missionaries. | Evangelists. | Stations and Sub-stations. | Day-school Teachers. | Scholars. | Sunday-school Teachers. | Scholars. | Income. | Expenditure. |
|---|---|---|---|---|---|---|---|---|
| 8 | 20 | 21 | 27 | 694 | 93 | 920 | £4,521 7 0 | £4,531 10 1 |

## TABLE VII.

ZENANA MISSIONARY SOCIETY.

| Missionaries and Assistants. | Native Teachers and Bible-women. | Stations. | Pupils in Girls' Schools. | Zenana Pupils. | Income. | Expenditure. |
|---|---|---|---|---|---|---|
| 55 | 160 | 22 | 2,200 | 1,400 | £8,221 | £8,600 |

## TABLE VIII.

BIBLE TRANSLATION.

Languages or dialects into which the Scriptures in whole or in parts have been translated and printed by missionaries of the Baptist Missionary Society:—

| | | | |
|---|---|---|---|
| Afghan | Dualla | Kanoj | Munipura |
| Armenian | Fernandian | Kashmere | Mussulman-Bengali |
| Assamese | Garo | Khassi | Nepaulese |
| Battak | Gujurathi | Kixi-Kongo | Ooduypura |
| Belochi | Gurwhali | Kumaon | Oojein |
| Bengali | Haroti | Kunkunu | Oriya |
| Bhikaneera | Hindi | Kurnata | Palpa |
| Bhogulcundi | Hindustani or Urdu | Kusoli | Persian |
| Bhutneera | Isubu | Mahratta | Punjabi |
| Breton | Japanese | Malay | Sanskrit |
| Bruj | Javanese | Marwari | Sikhi |
| Burmese | Jumbu | Maya | Sindhi |
| Chinese | Juyapura | Mugudh | Telugu |
| Cingalese | Kanarese | Multani | |
| Dogri | | | |

## TABLE IX.

## ANNUAL INCOME AND EXPENDITURE

FROM 1793 TO 1892.

| Years. | Income. | Expenditure. | Years. | Income. | Expenditure. |
|---|---|---|---|---|---|
| 1793 | 1,085 4 9 | 1,342 15 6 | 1800 | 2,064 5 10 | 1,599 11 10 |
| 1794 | 499 11 9 | | 1801 | 1,176 7 8 | 2,282 3 11 |
| 1795 | 1,467 9 3 | | 1802 | 2,394 14 5 | 1,409 18 2 |
| 1796 | 1,186 19 10 | 1,761 8 9 | 1803 | 1,351 14 11 | 1,779 7 10 |
| 1797 | 718 11 2 | | 1804 | 1,632 2 9 | 2,972 11 8 |
| 1798 | 1,730 12 1 | 574 17 8 | 1805 | 3,273 17 9 | 2,211 4 0 |
| 1799 | 927 9 7 | 2,218 14 0 | 1806 | 4,002 18 5 | 4,170 10 11 |

| Years. | Income. | Expenditure. | Years. | Income. | Expenditure. |
|---|---|---|---|---|---|
| 1807 | 2,467 7 9 | 2,211 8 6 | 1850 | 19,766 13 1 | 19,632 10 3 |
| 1808 | 4,764 9 1 | 1,949 15 3 | 1851 | 19,064 18 5 | 18,459 0 8 |
| 1809 | 3,758 14 8 | 6,386 2 10 | 1852 | 19,116 11 9 | 18,088 6 1 |
| 1810 | 3,422 0 3 | 2,338 19 0 | 1853 | 18,428 16 5 | 17,518 11 2 |
| 1811 | 5,439 13 4 | 7,452 19 1 | 1854 | 24,759 12 9 | 21,738 4 10 |
| 1812 | 4,856 14 9 | 4,677 16 6 | 1855 | 20,050 14 1 | 21,993 9 1 |
| 1813 | 8,764 4 9 | 9,083 19 0 | 1856 | 21,402 2 2 | 20,365 14 11 |
| 1814 | 7,514 15 6 | 8,398 4 10 | 1857 | 21,752 19 10 | 22,039 0 9 |
| 1815 | 7,611 9 8 | 8,559 2 6 | 1858 | 22,946 15 10 | 23,593 13 8 |
| 1816 | 9,835 9 0 | 11,604 16 1 | 1859 | 26,513 1 3 | 25,040 1 0 |
| 1817 | 6,648 0 2 | 9,462 11 4 | 1860 | 29,006 13 11 | 27,031 9 10 |
| 1818 | 9,989 11 11 | 9,683 8 5 | 1861 | 30,468 15 4 | 29,684 8 11 |
| 1819 | 9,738 18 5 | 7,027 14 4 | 1862 | 33,151 4 10 | 32,743 2 3 |
| 1820 | 5,900 12 6 (9 months) | 12,410 9 7 | 1863 | 27,189 3 0 | 32,073 8 0 |
| | | | 1864 | 34,419 11 2 | 31,695 15 8 |
| 1821 | 13,641 19 5 | 17,138 0 6 | 1865 | 28,744 16 2 | 31,460 9 3 |
| 1822 | 12,291 11 4 | 12,460 12 11 | 1866 | 27,716 12 6 | 30,133 12 6 |
| 1823 | 14,759 6 9 | 13,292 19 11 | 1867 | 30,105 8 1 | 32,793 12 11 |
| 1824 | 12,153 6 2 | 11.849 5 8 | 1868 | 34,912 14 3 | 33,158 16 6 |
| 1825 | 15,995 11 2 | 16,085 14 7 | 1869 | 30,556 0 0 | 29,594 19 10 |
| 1826 | 11,558 2 3 | 12,656 9 2 | 1870 | 39,339 8 6 | 36,865 10 5 |
| 1827 | 13,338 4 7 | 13,742 2 0 | 1871 | 32,786 9 6 | 34,534 12 1 |
| 1828 | 11,821 3 1 | 12,284 18 11 | 1872 | 31,834 14 4 | 33,894 17 2 |
| 1829 | 10,393 17 4 | 11,946 17 6 | 1873 | 38,611 2 11 | 40,571 14 3 |
| 1830 | 17,185 14 3 | 14,744 17 5 | 1874 | 40,255 17 9 | 37,898 4 0 |
| 1831 | 12,719 16 11 | 13,088 15 4 | 1875 | 40,121 10 1 | 42,760 11 1 |
| 1832 | 13,207 13 0 | 15,794 19 7 | 1876 | 44,762 1 10 | 49,212 9 8 |
| 1833 | 12,722 9 8 | 10,995 4 7 | 1877 | 42,528 9 0 | 41,898 1 2 |
| 1834 | 14,689 12 8 | 16,288 14 3 | 1878 | 50,068 17 10 | 48,383 6 6 |
| 1835 | [1] 35,899 0 11 | [1] 33,530 10 5 | 1879 | 46,092 7 6 | 47,313 1 0 |
| 1836 | [1] 23,924 4 2 | [1] 26,692 6 2 | 1880 | 50,351 11 7 | 49,214 2 8 |
| 1837 | 14,715 18 8 | 12,617 19 9 | 1881 | 51,459 14 10 | 53,329 3 10 |
| 1838 | 17,896 16 0 | 18,162 8 4 | 1882 | 52,366 16 7 | 59,573 16 2 |
| 1839 | [2] 22,171 4 6 | 20,618 1 6 | 1883 | 60,722 9 10 | 59,564 4 9 |
| 1840 | 19,218 3 0 | 21,781 6 9 | 1884 | 59,783 19 6 | 60,687 16 2 |
| 1841 | 26,547 17 9 | 25,165 4 1 | 1885 | 67,828 9 11 | 64,981 6 0 |
| 1842 | 22,517 12 5 | 24,502 9 4 | 1886 | 64,364 12 5 | 66,187 12 5 |
| 1843 | [3] 28,698 3 10 | 24,754 13 7 | 1887 | 69,252 16 4 | 71,955 6 7 |
| 1844 | 21,661 0 3 | 22,661 9 2 | 1888 | 66,209 2 5 | 70,142 10 5 |
| 1845 | 20,268 6 3 | 23,005 8 6 | 1889 | 80,818 9 4 | 73,188 1 9 |
| 1846 | 22,586 4 10 | 25,191 2 8 | 1890 | 74,714 12 0 | 77,107 13 1 |
| 1847 | 28,190 19 7 | 26,899 2 0 | 1891 | 66,011 5 0 | 74,846 17 0 |
| 1848 | 21,876 7 2 | 23,399 2 8 | 1892 | 72,729 8 3 | 78,466 1 7 |
| 1849 | 23,846 16 9 | 23,559 9 2 | | | |

[1] Including special receipts and payments on behalf of Jamaica chapels.

[2] Including special subscriptions for additional missionaries.

[3] £7,500 from Jubilee Fund for debt.

TOTAL INCOME

FROM FORMATION OF THE SOCIETY

**£2,413,566 17s. 8d.**

---

CONTRIBUTIONS

ON BEHALF OF THE JUBILEE FUND,

**£33,704 0s. 7d.**

---

## TABLE X.

## GENERAL STATISTICS.

### INDIA

(MORE ESPECIALLY THOSE PARTS WHERE THE BAPTIST MISSIONARY SOCIETY HAVE STATIONS).

| | Area Square Miles. | Population 1891. | Increase last ten years. |
|---|---|---|---|
| Bengal Proper ... ... | 70,424 | 38,114,280 | 2,506,652 |
| Behar ... ... ... ... | 44,163 | 24,284,370 | 1,157,266 |
| Orissa (in Bengal) ... ... | 8,172 | 3,865,020 | 236,188 |
| Chutia Nagpur ... ... | 26,966 | 4,645,590 | 419,601 |
| Bengal ... ... Total | 149,725 | 70,909,260 | 4,319,707 |
| North-West Provinces „ | 81,858 | 34,278,280 | 1,558,152 |
| Oudh ... ... ... „ | 24,246 | 12,652,730 | 1,264,989 |
| Punjab ... ... „ | 111,016 | 20,807,020 | 1,963,834 |
| Feudatory States and other Provinces ... „ | 1,220,259 | 148,049,670 | 23,648,969 |
| Grand Total ... ... ... | 1,587,104 | 286,696,960 | 32,755,651 |

## POPULATION OF PRINCIPAL TOWNS

CONTAINED IN THAT PART OF INDIA WHERE BAPTIST MISSIONARIES ARE LOCATED.

| | | | | | |
|---|---|---|---|---|---|
| Calcutta | 840,130 | Delhi | 193,580 | Allahabad | 176,870 |
| Agra | 168,710 | Patna | 167,510 | Howrah | 129,800 |
| Dacca | 83,760 | Gya | 79,920 | Muttra | 60,020 |
| Monghyr | 56,970 | °Cuttack | 42,656 | °Dinapore | 37,893 |
| °Serampore | 25,559 | °Berhampore | 23,605 | °Puri | 22,095 |

° 1881 Census.

## DISTRIBUTION AS REGARDS CERTAIN RELIGIONS.

| | | | |
|---|---|---|---|
| Hindus | 188,065,303 | Mohammedans | 50,109,645 |
| Buddhists | 3,418,897 | Aboriginals | 6,511,799 |
| Sikhs | 1,852,682 | Jains | 1,221,885 |
| Parsees | 85,397 | Christians | 1,861,721 |

## CHINA.

| | Area Square Miles. | Population. |
|---|---|---|
| China Proper | 1,336,841 | 386,000,000 |
| „ Dependencies | 2,881,560 | 16,680,000 |
| Total | 4,218,401 | 402,680,000 |
| Province of Shantung | 65,104 | 36,247,885 |
| „ „ Shansi | 56,268 | 12,211,453 |
| „ „ Shensi | 67,400 | 8,432,193 |

## WEST INDIES.

| | | |
|---|---|---|
| Bahamas | Population | 48,000 |
| Jamaica | „ | 580,804 |
| Trinidad | „ | 208,030 |
| Turk's Island and Caicos | „ | 4,778 |

The statistics in this table are taken from the "Statesman's Year-Book" for 1892.

## CONGO COUNTRY.

1,000,000 square miles; 5,250 miles of uninterrupted navigable water population of 43,000,000 native Africans.

These figures are from Stanley's "Founding of the Free State.

# TABLE XI.

## APPROXIMATE STATISTICS OF SOME OF THE PRINCIPAL MISSIONARY SOCIETIES.

(DIFFERENCE IN NOMENCLATURE MAKES COMPILATION DIFFICULT.)

| | Founded. | (a) Income. | | | Expenditure. | | | Stations and Sub-Stations. | * European Missionaries. | Native Pastors and Evangelists. | Communicants. | Day-school Teachers. | Day-school Scholars. | Sunday-school Teachers. | Sunday-school Scholars. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ENGLISH. | | £ | s. | d. | £ | s. | d. | | | | | | | | |
| Bololo Mission— | | | | | | | | | | | | | | | |
| Central Africa ... ... ... ... | | 6,375 | 9 | 10 | 7,252 | 6 | 9 | 7 | 11 | 2 | | | | | |
| China Inland Mission ... ... ... | | 29,932 | 17 | 2 | 37,799 | 10 | 1 | 172 | 177 | 75 | 3,038 | 23 | 321 | | |
| Church Missionary Society— | | | | | | | | | | | | | | | |
| Africa, Egypt, Palestine, Persia, India, Ceylon, Mauritius, China, Japan, New Zealand, N.W. America, and North Pacific ... ... ... ... ... | 1800 | 247,737 | 16 | 8 | 247,500 | 18 | 2 | 327 | 360 | 278 | 50,005 | 3,415 | 70,311 | | |
| Church of Scotland Missions— | | | | | | | | | | | | | | | |
| India, Africa, China ... ... ... | 1824 | 21,118 | 19 | 3 | ‖ 29,025 | 0 | 0 | 37 | 22 | 58 | 951 | 241 | ¶ 5,233 | | |
| English Presbyterian Mission— | | | | | | | | | | | | | | | |
| China and India ... ... ... ... | 1847 | 19,695 | 15 | 7 | 17,848 | 8 | 4 | 140 | 33 | 120 | 3,800 | | | | |
| Free Church of Scotland Mission— | | | | | | | | | | | | | | | |
| India, Kaffraria, Natal, Livingstone, New Hebrides, Syria, and S. Arabia... | 1843 | 54,719 | 5 | 2 | 55,711 | 18 | 10 | 228 | 61 | ‡ 158 | 6,917 | 978 | 27,951 | | |
| Irish Presbyterian Church Mission— | | | | | | | | | | | | | | | |
| India, China, and Continent ... ... | 1840 | 13,301 | 1 | 4 | 11,624 | 18 | 2 | 24 | 15 | 2 | 660 | 124 | 3,535 | .. | 1,209 |
| London Missionary Society— | | | | | | | | | | | | | | | |
| India, China, Madagascar, Africa, W. Indies, and Polynesia ... ... ... | 1795 | 93,348 | 13 | 11 | 108,247 | 18 | 6 | 1,877 | 159 | †5,567 | 67,797 | .. | 108,497 | .. | 22,881 |
| Moravian Missionary Society— | | | | | | | | | | | | | | | |
| West Indies, Labrador, Greenland, Alaska, Africa, India, and Palestine | 1732 | 23,140 | 16 | 4 | 23,489 | 13 | 0 | 135 | 155 | 160 | 31,480 | 351 | 20,883 | 1,041 | 15,823 |
| Primitive Methodist Society— | | | | | | | | | | | | | | | |
| Fernando Po, Africa ... ... ... | 1842 | 3,313 | 1 | 1 | 2,874 | 0 | 6 | 5 | 7 | 30 | 653 | 42 | 465 | | |

| | | £ s. d. | £ s. d. | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Society for the Propagation of the Gospel (*b*)— | | | | | | | | | | | |
| South American ... ... ... ... | 1844 | 9,489 16 0 | 10,709 14 6 | .. | 20 | | | | | | |
| United Methodist Free Church Mission— | | | | | | | | | | | |
| China, Africa, and Jamaica ... ... | 1836 | § | 7,027 17 7 | 26 | 22 | ... | 7,097 | .. | .. | 297 | 3,658 |
| United Presbyterian Church Mission— | | | | | | | | | | | |
| Jamaica, Trinidad, Old Calabar, Kaffraria, Rajputana, China, and Japan | .. | 30,962 2 5 | 30,810 1 9 | 261 | 72 | 117 | 15,799 | 332 | 15,569 | 1,146 | 13,763 |
| Universities Missions— | | | | | | | | | | | |
| Central Africa ... ... ... ... | .. | 21,063 10 0 | 18,443 0 0 | 22 | 45 | 3 | 799 | 65 | 1,291 | | |
| Wesleyan Missionary Society— | | | | | | | | | | | |
| Europe, Ceylon, India, China, Africa, Honduras, and Bahamas ... ... | 1816 | **111,222 6 4 | 122,035 18 7 | 1,935 | 140 | 109 | 34,722 | 1,780 | 50,442 | 2,772 | 42,471 |
| (*c*) AMERICAN. | | | | | American Missionaries. | | | | | | |
| Baptist Missionary Union— | | Dollars. | Dollars. | | | | | | | | |
| Burmah, Siam, Assam, India, China, Japan, and Africa ... ... ... | 1814 | 559,528 | 440,557 | 1,446 | 129 | 228 | 68,290 | 1,087 | 20,515 | .. | 89,972 |
| Board of Foreign Missions— | | | | | | | | | | | |
| Africa, Turkey, India, China, Japan, and Micronesia ... ... ... ... | 1810 | 617,724 | 762,947 | 1,058 | 200 | 192 | 36,256 | 1,353 | 41,141 | .. | 47,523 |
| Methodist Episcopal Missions (North)— | | | | | | | | | | | |
| Africa, China, India, Japan, Corea, Bulgaria, Italy, Malaysia, S. America, Mexico ... ... ... ... ... | 1819 | 590,000 | 607,032 | 373 | 179 | 242 | 35,200 | 1,143 | 33,577 | .. | 58,075 |
| Methodist Episcopal Mission (South)— | | | | | | | | | | | |
| China, Japan, Mexico, and Brazil ... | 1845 | 276,124 | 293,598 | 169 | 51 | 121 | 4,941 | .. | 1,997 | .. | 4,969 |
| Presbyterian Church Missions (North)— | | | | | | | | | | | |
| Africa, S. America, Mexico, Guatemala, India, China, Japan, Corea, Siam, Syria, and Persia ... ... ... | 1837 | 794,066 | 907,972 | 92 | 231 | 152 | 24,820 | .. | 25,007 | .. | 22,515 |

(*a*) Exclusive of funds raised on mission-field. (*b*) Report does not give separately the statistics of work amongst the heathen as distinguished from colonists and Europeans, and consequently is not available for this table. (*c*) Bliss's recent Encyclopædia of Missions quoted for American and Continental Societies.
* Exclusive of female missionaries. † Including ordained native ministers, of whom a large proportion are in Madagascar. ‡ Including catechists.
§ Home and foreign mission contributions not given separately. ‖ This expenditure is partly met by educational receipts in India.
¶ Including students in colleges. ** Irish mission excluded.

| | Founded. | (a) Income. | Expenditure. | Stations and Sub-stations. | American Missionaries. | Native Pastors and Evangelists. | Communicants. | Day-school Teachers. | Day-scl Schola | Sunday Tea | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Dollars. | Dollars. | | | | | | | | |
| Presbyterian Church Missions (South)— China, Brazil, Mexico, Greece, Italy, Japan, Africa ... ... ... ... | 1861 | 107,627 | 105,293 | 119 | 39 | 16 | 2,129 | 13 | 697 | .. | 1,427 |
| Protestant Episcopal Church Mission— Greece, Africa, China, Japan, and Hayti | 1821 | 189,184 | 211,480 | 220 | 29 | 53 | 2,644 | 217 | 3,108 | .. | 3,397 |
| Reformed Dutch Missions— China, India, and Japan ... ... ... | 1857 | 117,090 | 108,930 | 155 | 27 | 30 | 5,336 | .. | 4,086 | | |
| Southern Baptist Convention— China, Japan, Africa, Brazil, Mexico, and Italy ... ... ... ... ... | 1845 | 109,174 | 108,067 | 161 | 33 | 29 | 2,213 | .. | 675 | | |
| United Presbyterian Missions— Egypt and India ... .. ... ... | 1858 | 100,539 | 100,539 | 185 | 26 | 23 | 9,568 | .. | 10,687 | .. | 7,251 |
| | | £ s. d. | £ s. d. | | European Missionaries. | | | | | | |
| (b) CONTINENTAL. | | | | | | | | | | | |
| Basle Evangelical Mission— Africa, China, and India ... ... ... | 1815 | 41,850 0 0 | 44,460 0 0 | 352 | 133 | 39 | 11,082 | 388 | 10,111 | .. | 974 |
| Berlin Evangelical Society— Africa and China ... ... ... ... | 1824 | 15,000 0 0 | 15,270 0 0 | 151 | 67 | 5 | 10,756 | .. | 458 | | |
| Leipsic Evangelical Lutheran Mission— Madras and Burmah ... ... ... | 1836 | 15,900 0 0 | 15,450 0 0 | 617 | 27 | 14 | 13,559 | 300 | 4,492 | | |
| Rhenish Missionary Society— Africa, Malaysia, and China ... ... | 1828 | 19,780 0 0 | 19,520 0 0 | 128 | 69 | 4 | 10,475 | 166 | 5,460 | .. | 3,295 |
| Norwegian Missionary Society— Africa and Madagascar ... ... ... | 1826 | 20,000 0 0 | 18,000 0 0 | 40 | 44 | 16 | 17,055 | .. | 38,318 | | |
| aris Society for Evangelical Missions— frica and Polynesia ... ... ... | 1822 | 14,500 0 0 | 15,500 0 0 | 45 | 33 | 19 | 8,947 | .. | 8,006 | | |

(a) Exclusive of funds raised on mission-field. * Exclusive of female missionaries.
(b) Blis's recent Encyclopædia of Missions quoted for American and Continental Societies.

THE

# CENTENARY COMMEMORATION

## PROPOSALS.

## ONE HUNDRED THOUSAND POUNDS

To be raised as a THANKSGIVING FUND.

An effort to be made to increase the ANNUAL INCOME to

**ONE HUNDRED THOUSAND POUNDS.**

---

## OBJECTS.

*To which the Thanksgiving Fund is to be devoted.*

1.—To the Extinction of any Debt on the Society's Operations.

2.—To the Outfit, Passage, and Probation Expenses of One Hundred New Missionaries.

3.—To the Establishment of a Working Fund to obviate the Contracting of Large Loans at the Bankers.

4.—To the Erection of Buildings for Christian Schools, Chapels, and Mission-Houses.

5.—To the Training and Equipment of Native Evangelists, Pastors, and School Teachers.

6.—To the Translating and Printing of the Scriptures.

7.—To Meeting the Cost of the Construction of the New Congo Boat, the ss. "Goodwill."

---

Contributions will be very gratefully received at the Mission House, 19, Furnival Street, Holborn, E.C.

PUBLIC CELEBRATION MEETINGS to be held at Nottingham on the 31st of May; Leicester 1st, Kettering 2nd and 3rd of June; and in London on the 4th and 5th of October, 1892.

# INDEX.


AFRICA, Arthington, R., 168
" Baptism of Mantu, 180
" Bentley and Crudgington reach Stanley Pool, 172
" Bimbia, 158
" Cameroons, 156
" " German annexation, 165
" " transfer of Mission, 166
" Clarence, Fernando Po, 157, 161
" Clarke, J., 16, 158
" Comber, T., narrow escape of, 171
" Converts, character of, 181
" Fire at Arthington, 176
" First convert, 159
" Jamaica and the Mission, 203
" Literary work, 178
" Maps compared, 154
" New stations, 177
" Preliminary expedition to Congo, 168
" Prince, Dr., 16, 158
" Saker, Alfred, 157
" Self-support of Cameroons churches, 166
" Societies having Missions in, 155
" Victoria founded, 163
Angus, Dr., 28
"Attempt great things," 7

BAHAMAS MISSION, 207
" " Burton, J., 10, 208
" " Capern, H., 209
" " Littlewood, 209
" " Rycroft, W. K., 209, 211
Bailhache, C., 31
Baker, Moses, 10, 189
Bampton, W., 14, 241
Baptist vantage ground in Italy, 227
Bate, J. D., 305
Baynes, A. H., 31
Bengali New Testament, 63, 277
Bentley, W. Holman, published Congo Dictionary, 178
Bimbia, 158
Bopoto, 178
Brittany, work in, 219
Buckley, Dr., 262
Buddhism, 50
Burchell, T., 12, 189
" in peril, 191
" death, 196
Butcher, H., 173

CAICOS, the, 210
Calabar College, 204
Cameroon Missions, *see* Africa
Capern, H., 209
Carey, Dr., death of, 72
" degree of D.D., 66
" departure, 10
" enthusiasm of, 56
" indigo planting, 56
" linguistic precocity, 271
" pamphlet, 6
" Professor, 63
" sermon at Nottingham, 7
" translator, 273
Carter, C., 308
Ceylon Mission begun, 70
Chater, J., 70
Child sacrifice abolished, 64
China, beginning of Mission, 113
" Chowping district, 131
" deputation, impressions of, 129
" early history of, 105-6
" education work, 132
" famine, the great, 121
" French favoured clause, 112
" Jesuit mission, 108
" literature, 147
" medical work, 136
" Nankin Treaty, 112
" Nestorian Christians, 107
" opium curse, 141
" poverty, 120
" Protestant missions begun, 111
" Shensi, work in, 144
" statistics in 1879, 128

China, Taiping rebellion, 113
„ Tai Yuen Fu station, 141
„ Tientsin Treaty, 112
„ Training Institution, 134
„ Tsing-chow-foo, work begun at, 117
„ Tsi-nan-foo, 138
Comber, Thomas, first visits Congo, 169
Congo Mission, *see* Africa
Cowen, G., and Trinidad, 214

DEATH OF CONGO MISSIONARIES—Messrs. Biggs, S. Comber, Cowe, Cottingham, Cruickshanks, Darling, Macmillan, Shindler, Whitley, and Miss Spearing, 175
Doke, W. H., 173
Dualla New Testament, 164
Dyer, John, 28

EAST, D. J., 205
East India Company, 43
Edwards, Jonathan, 4
El Karey, 22
Emancipation in West Indies, 12, 192
"Expect great things," 7

FERNANDO PO, 157, 161
Finances, decade contributions, 36
„ gross total of „ 36
Fuller, Alex., 160
Fuller, Andrew, 26
„ „ on personal benefit from Mission, 38
Fuller, J. J., 166
Fusion of the two Baptist societies, 15, 266
„ early on the mission-field, 244

GAMBLE, W. H., 215
Gammon, R. E., removes from San Domingo to Trinidad, 215
Glover, Dr., 22
Goadby, J. O., 265
"Gold-mine in India," 8
*Goodwill*, ss., 19
Gordon, G. W., of Jamaica, 200
Grant, Mr. Charles, 60
Grenfell, G., joins Mission, 164
„ discovers Mobangi R., 174
„ visits San Salvador first time, 169
Gurney, W. B., 33

HALDANE, ROBERT, 60
Hall, Robert, on the founders, 28
Hartland, J., 171
Harvey Lane Chapel, 8
Hay, R. Wright, 165
Hayti Mission, 212
Hinduism, 52
Hinton, James, 27
Hogg, R., first treasurer, 7
"Holding the ropes," 8
Home Mission work, 20
Honduras 11, 213
„ a hundred years ago, 44
„ Carey and Thomas, depart for, 10

INDIA, communication, means of, 76
„ education, 79, 87
„ first convert baptized, 62
„ hill tribes, 89
„ light for Asia, 91
„ land tenures, 77
„ National Congresses, 82
„ natives in civil service, 81
„ physical character of land, 45
„ population, 75
„ religions, 50
„ the new, 73
„ unity, absence of, 47
„ universities, 80
„ Zenana Mission, 22, 87
Islam, 51
Italy, Baptist vantage ground, 227
„ distribution of agents, 226
„ her Papal system, 223
„ importance of work in, 221
„ Mission begins, 224
„ signs of progress, 232
„ special difficulties, 229

JAMAICA, African Mission and, 203
„ Calabar College, 204
„ chapels destroyed, 191
„ deputation of Rev. J. T. Brown and Dr. Underhill, 198
„ first missionary, 189
„ freedom, 192
„ insurrection, 11
„ jubilee, 194
„ Morant Bay disturbances, 200
„ Moravians, 188
„ numerical progress, 203
„ the great revival, 198
James, John Angell, 113
Jenkins, T., 219
„ A., 219
Jubilee statistics, 73
Judson, Dr., 68

KETTERING, Andrew Fuller, pastor of the church at, 26
„ origin at, 7

Knibb, W., arraigned, 191
„ celebrated speech, in London, 12
„ death of, 195
Krishnu Pal baptized, 62
„ preaches in Orissa, 243

LANDELS, J., 225
Landels, W. K., 224
Leslie, A., 304
Lewis, C. B., 303
Lewis, Mrs. C. B., 22
Littlewood, T., and the Bahamas, 209
Lukolela, 177

MACK, J., 14
Mantu, first Congo convert, 180
Map of India, 102
„ China, 150
„ Africa, 184
„ West Indies, 216
Marshman, Dr., 61
„ acquires Chinese, 290
„ death of, 72
„ Mrs., 14
Martyn, Henry, 67
Missionaries, hundred new, 37
„ list of, Table I., 313
Mobangi discovered by Grenfell, 174
Morant Bay disturbances, 200
Morris, T. M., 22
Munsembi station, 178
Myers, J. B., 32

NEWBEGGIN, W., 160
Norway, 220

ORISSA MISSION begun, 237
„ Bampton and Peggs depart, 241
„ Buckley, Dr., 262
„ early converts, 253
„ education and the press, 262
„ first convert, 250
„ Goadby, J. O., 265
„ Hindu orthodoxy, 246
„ Khonds, 265
„ Krishna Pal, 243
„ Lacey, C., 249
„ Native Christian villages, 256
„ Native church, 263
„ Native preachers, 254
„ Oriya Bible, 244, 284
„ Orphanages, 258
„ Peggs, J., 241
Orissa Mission, Pike, J. G., 238
„ Poverty of the Oriyas, 247
„ Sandradas, the guru, 251
„ Serampore welcome 242
„ Sutton, Amos, 249
„ Woman's work, 260

PALESTINE MISSION, 22
Papal system in Italy, 223
Parsons, J., 304
*Peace*, ss., 19, 172
Pearce, Samuel, 7
„ W. H., 295
Peggs, J., 14, 241, 247
Peto, Sir S. Morton, 33
Pike, J. G., 13, 238
Prayer, 4
Prayer meeting, monthly, 4
Press, The, Edwin Wade, 303
„ purchased by Carey, 274
„ removed from Serampore to Calcutta, 292
Pusey, H., 211

RICKETT, W. R., 34
Rouse, G. H., M.A., LL.B., 303
Rowe, John, 10, 189
Rycroft, W. K., 211
Ryland, Dr., 27

SAKER, Alfred, 17, 157, 307
Sale, Mrs, 22
San Domingo, 210
San Salvador, 169
Secretaries of B.M.S., 25
„ G.B.M.S., 15
Settlement, the Permanent, 54
Serampore, 61
„ controversy, 70
„ fire, 68
„ liberality of missionaries, 293
Statistics—Bible Translation, Table VIII., 332.
„ Day and Sunday-schools, Table III., 330.
„ Evangelists, Table II., 326.
„ General Baptist Missionary Society, Table VI., 331.
„ General, Population, &c, Table X., 334.
„ Income and Expenditure from 1793, Table IX., 332.
„ Jamaica, Table V., 331.
„ Membership, Table II., 326.
„ Missionaries, Table I., 313.

Statistics—Principal Societies, Table XI., 336.
„ Stations, Table II., 326.
„ Stations, formation of, Table II., 326.
„ Summary of, Table IV., 331.
„ Zenana Society, Table VII., 332.
Staughton, Dr., 61
Sunday-schools and Bible Society, 64
Sutcliff, John, 4
Suttee, 58
Sutton, Amos, 249

TABLE I., List of Missionaries, 313
„ II., List of Stations, &c., 328
„ III., Day and Sunday-school statistics, 330
„ IV., Summary of statistics, 331
„ V., Jamaica statistics, 331
„ VI., General Baptist statistics, 331
„ VII., Zenana statistics, 332
„ VIII., Bible translations, 332
„ IX., Income and expenditure, 332-3
„ X., General statistics, 334-5
„ XI., Statistics of principal missionary societies, 336-8
Tablet at Si-ngan-foo, 107
Thomas, John, 8, 43
Thomson, Q. W., 164
Thugs, 49
Tinson, Joshua, 204
Translation Bible. Table VIII., 332
„ Bate, J. D., 305
„ Bengalee New Testament, 277
„ Bible Society, 282, 297
„ Carey appointed professor, 279
„ Carey's method of work, 273
„ Chinese version, 291
„ Dualla version, 307
„ Hindustani translation, 281
„ Kishi-Congo, 178
„ Leslie, A., completes Hindi version, 304
„ Lewis, C. B., 303
„ Oriya Scriptures, 284
„ Parsons, J., revises Hindi version, 304
„ Pearce, W. H., 295
Translation, Purchase of press by Carey, 274
„ Rouse, G. H., 303
„ Sanscrit version, 284
„ Serampore fire, 286
„ Singhalese version, 308
„ Ward Wm., the printer, 275
„ Wenger, Dr., labours of, 301
„ Yates, Dr., work of, 294
Treasurers of B.M.S., 35
„ G.B.M.S., 15
Trestrail, Dr., 29
Tritton, Joseph, 34
Trinidad, 214
„ first missionary, 214
Turk's Island, 210

UDNEY, Mr., 59
Underhill, Dr., 29

VALEDICTORY meeting, first, 9
Vellore, military order, 65
Victoria Colony, 163

WALL, J., 224
Ward, W., 61, 275
„ prints Scriptures in twenty-three languages, 292
„ death of, 71
Wathen, Sir C., 168
Webley, W. H., 212
Wellesley, Lord, 66, 69
Wenger, Dr., 301
West Indies, Apprenticeship Act, 12, 194
„ Bahamas Mission, 207
„ Baker, Moses, 10
„ battle of freedom, 192
„ Caicos, 210
„ Hayti Mission, 212
„ Jamaica, 187
„ Jubilee celebration, 194
„ Rowe, John, 10
„ San Domingo, 210
„ Slaves, compensation for, 11

WILBERFORCE, W., 69, 289
Winton, Sir F. de, 175

YATES, Dr., 294

ZENANA MISSION, 22, 87

ALEXANDER & SHEPHEARD, Printers, 27, Chancery Lane, London, W.C.

To avoid fine, this book should be returned on
or before the date last stamped below

10M-4-65-10337

FOR USE IN
LIBRARY ONLY

JUN 3 0 2003

BV 3520 .M996 ed.2
The centenary volume ofADC6515
Hoover Institution Library
3 6105 080 557 064

CECIL H. GREEN LIBRARY
STANFORD UNIVERSITY LIBRARIES
STANFORD, CALIFORNIA 94305-6063
(650) 723-1493
grncirc@stanford.edu

All books are subject to recall.

DATE DUE

AUG 02 2004